The Churchman.

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Poetry.

From Keble's Lyra Innocentium.

PALM SUNDAY.

"And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way."

Look westward, pensive little one,
How the bright hues together run,
Around where late the waning sun
Sank in his evening cloud.
Or eastward turn thee, and admire
How linger yet the showers of fire,
Deep in each fold, high on each spire
Of yonder mountain proud.

Thou seest it not: an envious screen,
A fluttering leaflet, hangs between
Thee and that fair mysterious scene,
A veil too near thine eye.
One finger's breadth at hand will mar
A world of light in Heaven afar,
A mote eclipse a glorious star,
An eyelid hide the sky.

And while to clear the view we stay,
Lo! the bright hour hath pass'd away;
A twilight haze, all dim and grey,
Hath quench'd the living gleam.
Remember this. thou little child,
In hours of Prayer, when fancies wild
Betwixt thee and thy Saviour mild
Come floating on life's stream.

O shame, O grief, when earth's rude toys,
An opening door, a breath, a noise,
Drive from the heart th' eternal joys,
Displace the Lord of Love!
For half a prayer perchance on high
We soar, and heaven seems bright and nigh,
But ah! too soon frail heart and eye
Sink down and earthward rove.

The Sunday garment glittering gay
The Sunday heart will steal away.
Then haste thee, ere the fond glance stray,
Thy precious robes unfold,
And cast before thy Saviour's feet:
Him spare not with thy best to greet,
Nor dread the dust of Sion's street,
'T is jewels all and gold.

His very shrines, this week of wo,
Will doff their rich attire, and show
As mourners; fear we then to go
In glad and festal guise.
Yea, when the funeral days are o'er,
And altars shine in gold once more,
I bid thee lavish all thy store
In fearless sacrifice.

The gorgeous hues by sinners worn,
Our pride and our good Angel's scorn,—
His pavement let them now adorn,
Or with His daylight blend.
His palace court hath order blest,
When from His Throne of earthly rest
In glory beams th' immortal Guest,
We to the dust descend.

From Church Poetry for the Year.

TUESDAY BEFORE EASTER.

THE CROWN OF THORNS.

"And they clothed him with purple, and platted a crown of thorns, and put it about his head."—*St. Mark* xv. 17.

Who sent ye from the trunk, and who hath plac'd
Upon that sacred Head, ye Thorns, the harsh
And cruel diadem? The guilty task
Was yours by fate alone; but mine, by sin.
These hands, these very hands of mine, composed
The impious wreath;—this heart hath been the soil
Whence they have sprung to life, and whence they drew
The sap that should such bitter fruit produce.
So with the growth of my great sins they grew,
Infect with poisonous venom:—now behold,
Themselves the ministers of wrath become!
But O! when thus, with barbarous fury, I
Had bound ye on my blest Redeemer's head,
Why did ye then not turn, and rend my heart?

WEDNESDAY BEFORE EASTER.

CHRIST IN THE GARDEN.

"And being in an agony He prayed."—*St. Luke* xxii. 44.

If sad looks be the heralds of the heart,
If gestures, blood, and tears may claim our faith—
Then is He near to death,—and asketh death,
And here will He oft die, ere He depart.
For my sins doth He mourn: yet for His grief—
His grief that every other grief transcends—
(Ah! such the height to which His love ascends!).
Neither from earth nor heaven He finds relief.
At this sad sight how can my heart express
Its bitter anguish, but by tears alone,
Weeping my soul away with every tear?
Oh! than the garden Adam went to dress,
More fatal garden thou! The seed was sown
Of guilt in Eden—mark its harvest here!

Selected Matter.

From James's Comment on the Collect.

MONDAY BEFORE EASTER.

Having entered upon the great and holy week, we are directed by the Church to observe each day in it with due solemnity. Careful provision is made for such observance. The Collect indeed of *Sunday* is used successively on *this* and the *three* following days; but each day has *its own* Epistle and Gospel. Thus a holy fervor is kept alive in our hearts—the altar loses not its fire—the flame gradually kindles into a brighter glow, as we approach nearer to that solemn hour, wherein we commemorate the glorious sacrifice of the eternal Son of God.

The passage of Isaiah, which opens the Epistle*, is conceived in the full grandeur of Divine inspiration, and expressed in the loftiest style of eastern poetry. The sublimity of the prophet's style, and the dignity of his subject, unite in arresting our attention, and reviving every dormant spark of pious feeling.

The Son of God is represented, in figurative language, as returning from the slaughter of his enemies at Bozrah†; where He had achieved a final conquest for his people; "the year of their redemption was come." The conqueror appears in the gorgeous harness of battle: the splendor of his armor, though worn throughout the combat, is yet unobscured. It is of heavenly temper; no spiritual enemy can injure—no mortal foe deface it. He is glorious in his apparel, though his garments are dyed with the blood of Edom‡, and "red like one that treadeth the wine press."

By this apposite comparison, we are directed to picture to ourselves a husbandman; who presses—*alone*—the produce of his vintage; none to aid—none to relieve—none to comfort: he still labo rs unwearied in the wine vat, till every cluster be trodden down, bruised, and broken. Thus He, who cometh from Edom, "travelling in the greatness of his strength," the Lord of the *spiritual* vineyard—*He* hath trodden down his enemies; in his fury He hath trampled them under his feet; by death hath conquered death, the last enemy; and, by his return from the dead, hath *established* his victory.

The Saviour then hath trodden in the wine press, till *all* enemies are subdued unto Him.—But why had He *none to help* Him? why labored He, with wonder, and amazement, and desolation, and in vain expectation of a helper? why "trod he the wine press *alone?*"

The Gospel unfolds to us the mystery.

He bare *our sins*. None would succor Him under the weight and scorn of such a burden.—*His* enemies and *ours*—the devil and his angels—attack, harrass, and perplex his soul; his adversaries scorn and mock Him; his friends forsake Him and flee; his Father's wrath is heavy upon Him; God forsakes the Son of his love—because *that* Son doth *not* forsake *us*§. What a debt of gratitude owe we to such a Saviour; who, for our sakes, voluntarily and "alone, trod the wine-press of the fierceness and wrath of Almighty God!" ‖ and "poured out his soul unto death." ¶ No terror, no dismay, no desolateness, could move him from his purpose. "Having loved his own, he loved them to the end." The contest was severe, but the prize was glorious. The year of his redeemed was come. He *would* be their Redeemer. For them He chose to be afflicted.** For *them* He fought against the principalities and powers, and the rulers of the darkness of this world. *Alone* He fought—*alone* He conquered. Now, if *his* were the toil, *his* the victory—to *Him* alone be the praise and honor. Let us *obey* Him, who so gloriously *won* our obedience. Let us devote ourselves to his service, and especially now be ready to withdraw our thoughts awhile from the world and its perplexities—and give to *his* honor this short season of sorrow—for He gave his whole life for us. Let us acknowledge, that upon *Him* alone can rest our hope of life eternal; for none other name under heaven is "given to man, whereby we must be saved;"†† and with this acknowledgment, let us draw near unto Him in faith, and address Him in the beautiful language of the prophet, "Thou, therefore, O Lord, art our Father, our Redeemer; thy name is from everlasting."‡‡ Amen.

* The portion of Scripture read for the Epistle, is generally taken (as its title imports) from the Epistles in the New Testament.

But as the *object* of its introduction is to *prepare* for the *Gospel* of the day—*any* part of the Scripture (New or Old) may be used for the Epistle, if it be a *suitable* introduction to the Gospel.

† Bozrah, the chief city of Edom.

‡ Edom, or Idumæa, part of Arabia—so called from Edom, which was one of the names of Esau, son of Isaac.

THURSDAY BEFORE EASTER.

This day was used to be known by the name of *Maundy* Thursday, or the Thursday of the *Charge;* in commemoration of our Savior's last *command*§§ to his Church; "Do this in remembrance of me." Which *command* was delivered to his disciples, when, for the last time, celebrating with them the feast of the Passover, He instituted in its stead the Holy Sacrament; with a positive injunction for its continuance to the end of time.‖‖

Wherefore, to keep in remembrance that solemn occasion has ever been considered the distinguishing duty of Christians. Accordingly we find, that in the earliest Churches it was so strictly remembered, that their congregations seldom met together for public worship, without also partaking of the Sacrament. They did eat bread and they drank wine, as "Holy Mysteries; pledges of their Divine Master's love, and for a *continual* remembrance of his death, to their great and endless comfort."*e* They did this in order to prove, as far as their obedience could bear them witness, that "they did show forth the Lord's death till he come."

That this frequency of communion should sometimes have been liable to perversion, will not surprise us, if we bear in mind the proneness of mankind to return to errors unwillingly forsaken; and also consider the habits of life in those countries and cities where Christianity had gained admittance. *Then*, as *now*, "the friendship of the world was enmity against God;" whilst the effects which worldliness produced upon the soul varied with the different habits of activity or indolence, which characterized different countries, or influenced particular cities.

At *Laodicea*, one of the seven Churches of Asia,—the inhabitants were sunk in a luxurious indolence, which affected them even in the high matters which were between God and their souls. They no sooner found that the life of a Christian demanded zeal and energy, than they either "turned again to their dumb idols," or remained satisfied with the mere outward act. The spirit, which alone could have rendered it a service acceptable to God through Christ, was altogether wanting. *Lukewarmness* was *their* besetting sin; and at last brought down upon them the sentence of Divine wrath: a sentence couched in terms expressive at once of the deepest abhorrence of the sin, and the most contemptuous indignation at the nature of it. *f*

In the European Church of *Corinth*, the perversion of Christian duties assumed a different character: which difference had its rise in the peculiar situation of the place, and the local habits of the people. The luxury of the Corinthians was the fruit of commerce and its attendant hospitality and activity; *g* therefore not accompanied with that indolence which marked the luxurious Asiatics.

To preserve their luxury, it became necessary that they should not relax from their activity or their hospitality. When therefore the Gospel was offered unto *them*, "they received the word *gladly*." No lukewarmness marked *their* reception of it. They entered upon its duties with alacrity and zeal. But—tenaciously clinging to the world—they attempted the impossible task, of reconciling the opposite services of Gad and Mammon, even in their most solemn religious ordinances.

The lamentable consequence of such a compromise is most powerfully declared by the Apostle. However the confessed object of their assembling together might be to honor God—yet such was the overbearing influence of human passion, when allowed to mingle with spiritual feeling, that by degrees spirituality was lost altogether. They met, even at the holy Sacrament, as at an earthly banquet: not only were the poorer brethren excluded, because they could bring to the feast *no* share of carnal things; but those who were assembled did eat and drink till they were drunken; sinking the Christian character to a level with brute beasts, which have no understanding; and polluting their feasts of charity with the most shameless licentiousness.

Who then can wonder at St. Paul's strong denunciation of wo against men, who received the holy Sacrament *thus unworthily?* Surely they did did not condemn *themselves*, as "guilty of the body and blood of the Lord." Professing to serve *God* at their feasts, they served their own lusts, and did "eat and drink their own damnation, not *discerning* the Lord's body"—not making just discernment or *distinction* between food for the body and food for the soul.

These denunciations, however, are not intended to discourage *us* from attending this holy ordinance, as it is observed in our Church. All is there done agreeably to the apostolic injunction—decently, and in order—the bread and wine are tasted and considered as emblems sanctified to the service of God, by the appointment of Him whose body and blood they represent. There, high and low, rich and poor, meet together with one consent, grateful for common blessings from God, the Maker of them all.

It *may* happen, that of the individuals assembled, *some* are unworthy; such are the self-righteous, the uncharitable, the proud, and the worldly. But *they* are *not invited* to draw near.—Those only are *bidden* to the holy feast, who "do truly and earnestly repent them of their sins, are in love and charity with their neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways."*h* Thus the Church itself vigilantly guards against an unworthy administration of this holy ordinance, and warns the communicants against an unworthy partaking of it; *i* and whosoever, after such warning, presents himself as a communicant, is supposed to have repented sincerely—to be in charity with all men—and earnestly to desire *that* holiness, which the means of grace of which he partakes are calculated to impart. Whether he be sincere or insincere, no fellow-man can determine. The *heart* can be known to God alone.

The strong language therefore of the Apostle is not intended to discourage the *humble* communicant. Neither will any alarm which it may cause be an excuse for neglecting the duty itself: the fear of unworthiness cannot preclude the necessity of that holiness of life, and humble consciousness of demerit, which manifestly tend to render us fit objects of the mercy of God. If a man fears the consequences of *partaking unworthily*—he should also fear the consequences of *not partaking at all:* "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."*j*

It is in reference to this solemn declaration of HIM who first instituted these holy mysteries, that our Church has ever considered the Sacrament of the body and blood of Christ a badge at once of its duties and its privileges, till time shall be no longer. We should do well to remember this, more especially at the present holy season; and, by withdrawing our thoughts from the world, to seek the Lord while He may be found, and call upon Him while He is near. It is a bold venture to *defer* our duty. It is "to boast of the morrow," though we know not what a day may bring forth.

§ Matt. xxvii. 46. "My God! my God! why hast *thou* forsaken me?" Such was the plaintive appeal of the dying Saviour.

He was not surprised that the *world* had forsaken Him.—"For me," saith He, "it hateth." Even when his *disciples* forsook Him and fled, He did but pity their infirmity; for He knew that the spirit was willing, though the flesh was weak. This circumstance, too, He had foreseen; and supported Himself with the consoling expectation that his Father's gracious presence would *then* strengthen and comfort Him. (John xvi. 32), "Behold," saith He to his disciples, "the hour cometh, yea, is now come, that *ye* shall leave me alone: and yet I am not alone, *because the Father is with me*." When, therefore, his Father also forsook Him, He appealed in the consciousness of innocence, to the love and the faithfulness of God, "My God! my God! *why* hast *thou* forsaken me? *thou* who didst declare me thy beloved Son, in whom thou wert well pleased,—thou at whose hands I received and drank the bitter cup assigned me,—*thou*, whose glories I have exalted,—*thou*, whose will I have obeyed in life, and am now obeying unto death,—why, in this my hour of suffering, *why* hast *thou* forsaken me?"

It was this scene which the prophetic eye of David saw open to him, as he mourned the heavy sorrow of a soul forsaken of its God. (Psalm lxix. 21), "*Thy* rebuke hath broken my heart; I am full of heaviness; I looked for some to have pity on me, but there was no man;—*neither* found I *any* to comfort me."

Ingratitude to an *earthly* benefactor justly stamps the ungrateful with universal reprobation. And shall we, think you, stand excused for ingratitude to a *heavenly* Benefactor? "Judge yourselves, brethren, that ye be not judged of the Lord:" and if ye really love the Saviour, who endured all these agonies for you—"Keep his commandments."

‖ Isaiah lxiii. 3. 6.

¶ Isa. liii. 12. ** Ibid. lxiii. 9. The Epistle for the day.

†† Acts iv. 12. ‡‡ Isa. lxiii. 16.

§§ From the Latin word *mandatum*—a mandate, command, or charge. In former ages the word *commandment* was spelled thus, "*commaundment*."

‖‖ Hence St. Paul speaks of our blessed Lord as "the *Lord our passover*, sacrificed for us." 1 Cor. v. 7.

e Exhortation in Communion Service.

f Rev. iii. 14, 15, 16.

g The city of Corinth was placed in a situation of all others the most commanding for a great commercial city; being situated upon a narrow neck of land, which united populous and important countries.

h Se the address in our liturgy, "to them that come to receive the Holy Communion."

i The various circumstances connected with the first establishment of the Church of Christ were so wisely ordered, and, by God's merciful providence, have been so minutely recorded, that they serve, even to this day, as a sure guide to us, whenever difficulties occur in the regulation of the Church: and it is hardly possible for any contingency to arise, the peculiar difficulty of which is not as it were provided against in the sacred record.—Thus, when an objection is started against attendance at the holy communion, upon the plea, that *some* attend that solemn ordinance, who prove by the carelessness of their lives that they are but false worshippers, and make a mockery of religion—we refer the objectors to the circumstances which attended the first celebration of that holy ordinance. View the first congregation assembled at the sacrament! The Saviour "sat down with the *twelve*." Of these *one* was about to *deny* Him; *another* to *betray* Him. Yet the command was—"Drink ye All of this." The ordinance was accompanied by marked solemnity of words and feeling—and was enjoined to be perpetually remembered as the symbol of a more immediate union betwixt Christ and his Church; by a spiritual partaking of which we do "show the Lord's death till he come." 1 Cor. xi. 26. Thus it is clear, that at its first appointment its sanctity was unsullied, its efficacy unweakened, even though an erring Peter and a hardened Judas partook of its consecrated elements: and all this was permitted by the blessed Founder of our religion, that the Church might learn, for ever, that, in like manner, though the unworthy would sometimes be found to mingle with the worthy communicant, no man is therefore to doubt the holy power of the ordinance.

In pursuing this train of thought, it would appear as if the different end of the two offenders was recorded in its peculiar minuteness, with the merciful intention of instructing us in the true value of ordinances—not of themselves able to keep us from falling, but means of grace, whereby we may hope to gain strength to recover ourselves: God's grace both preventing and following us.—Against presumption we are more especially guarded.—Peter fell, but recovered. Judas fell, and perished. Peter, when he received the elements of grace, received them with a heart, whose only fault seems to have been too lofty a feeling of his devotedness to Christ. When therefore he fell, the grace of God did raise him up, and restored the weeping penitent to peace. When Judas received the elements, he received them in a heart *pre-occupied with evil*, already filled with plans of treachery to satisfy the lust of avarice, and gratify the malice of a depraved mind. In such a heart the Spirit of grace could not abide; for what fellowship hath light with darkness? When therefore *he* fell, the grace he had rejected was not at hand to raise him. Before the idol of his avarice he had bowed, he had fallen—and where he bowed, there he fell down dead.

If therefore you would gain at the table of the Lord that grace, of which the elements you share are the signs, carry with you thither—not a heart secretly filled with evil, either toward God or toward man: God forbid! for then, like Judas, you mock God and his Christ, and tempt the Spirit to leave you to your own devices;—but bear with you that "honest and true heart," which our Saviour himself implies to be within your attainment. Luke viii. 15. *Then*, if in after time, you, like Peter, fall in your infirmity, you may hope that the grace given may raise you—may help your infirmity—may enable you to return unto the Lord your God. *Then*, even as a penitent, you may go on your way rejoicing.

j John vi. 53.

Communications.

For the Churchman.

The Invocation of departed saints, especially the Blessed Virgin Mary, is one of the heresies of the Church of Rome that have resulted from a presumptuous use of revelation, from which many Protestant communions are far from being reformed; namely, departing, in the interpretation of Scripture, from the light thrown upon it by primitive Catholic tradition. Whether this departure leads to the decrees of popes and councils; to the fancies of individual fathers; to the exegeses of learned critics; to the theories of enthusiastic reformers and party-leaders; to the dogmas of sectarian formularies; or in any other uncatholic direction; its tendency is *from* the Gospel of our Lord Jesus Christ in its simplicity and integrity. Hence the danger to the Catholic children of the Church, of associations, in religious exercises and operations, which may tend to blind them to the evils of popish or Protestant dissent; or of looking, in either direction, for examples and patterns, save of what of sincerity, honesty, disinterestedness, zeal, devotion, and charity, may be emulated in a strict and undeviating pursuit of the old path and the good way indicated by Holy Scripture, and primitive Catholic tradition, and enforced, as far as right is lodged with her, by the Church.

The forsaking of this path, and proud perseverance in the error, has involved the Roman communion in its immense mass of heresy and corruption—a prominent, and fruitfully mischievous, part of which is the delusion named at the head of this article. Like popish and Protestant errors generally, it has resulted from abuse of Catholic truth. The intermediate state of the soul between death and the resurrection, where the righteous are in a state of partial and improvable felicity; and the communion of saints, which extends to an association of the pious members of the Church on earth with the spirits of the faithful departed, and has, from the earliest times, engaged the prayers of the former for God's care of the latter, and His bringing of them to their perfect consummation and bliss in heaven; are the scriptural and Catholic doctrines whence the Church of Rome has drawn, in its presumptuous and anti-Christian developments, the notion of the intermediate state being a *purgatory*, or a place of cleansing, by expiatory sufferings, from the defilements of sin which still adhere even to those who have not incurred the hopeless everlasting doom. The ultimately saved, having passed through this purgatorial state, were next supposed, in this lawless exercise of unauthorized judgment, to be placed in such a connexion with the faithful on earth, as—no longer needing their prayers *for* them, which, while they were in purgatory, might have done them good service—to be fit objects of their prayers *to* them; to have merit with God as intercessors; and to have power to extend protection and blessing to those who invoke them.

Confessedly, such principles and practices were not prevalent in the primitive Church. Mr. Newman represents them as among the developments whereby the Church, in after ages, showed itself wiser and better than it was in the freshness and genuineness of its divine gifts, when the New Testament gave inspired note of its doctrines and usages, and when apostles, and men nurtured in the apostolic age, were its pastors and guides.*

This last indicated period of the Church, furnishes the pattern whereby we are to judge of the consistency of religious principles and usages, in all after ages, with the Gospel. The invocation of departed saints will not stand this test. It involves principles at *variance* with those thus sanctioned. It cannot, therefore, be rated—as undoubtedly many things may, being not *contradictory* to Scripture—as *innocent*, though not *required;* but must be discarded as decidedly anti-Christian.

It is speciously said, in favor of it, that the Scriptures sanction and enjoin our asking the prayers of fellow members of the Church, and justify the hope that such prayers in our behalf will prove beneficial to us; that although this implies a species of mediatorship, it is far from supposing the least infringement on the great and gracious prerogatives of the ONE DIVINE MEDIATOR between God and man; and that translation from this to the other world does not dissolve the connection of the translated with the members of the Church here. Thus far the Gospel system justifies the ground taken. The same, however, cannot be said of the further idea, that departed spirits have a knowledge of things in this world, and can hear us when we invoke them. On this point, the Scriptures give us no knowledge. We are not warranted, therefore, in believing it. Nor is this invocation an innocent and harmless indulgence of devotional and affectionate sensibility. The system with which it is connected of course supposes the capability of the saint addressed to hear all who call upon him. The Church of Rome makes it the privilege and duty of her members, in all parts of the world, to be frequently, and of course many of them simultaneously, offering prayers to the Virgin Mary and other departed saints. Her members therefore are required to believe that these saints are so far raised above their nature as human beings—for it is *human beings* who are taken to the intermediate state, who are to be judged at the last day, and who are to be called to heaven or doomed to hell—as to be invested with the divine attribute of omnipresence, whereby they can hear prayers offered from all parts of the world at the same instant. What proof have we that God has thus given His glory to another? And without proof, is it not the height of folly and of sin, indeed of blasphemy and impiety, to maintain, much more to require to be professed and acted on as necessary to salvation, that He has done so?

A palpable absurdity is sometimes resorted to for avoiding this. Some special divine interposition, it is thought, may convey to the saint addressed the knowledge of the prayer offered to him. The most harmless and specious style of this idolatrous worship, is that which consists merely in asking in our behalf the prayers of the one invoked. He, then, is supplicated to become a mediator with God for us; and yet the prayer that he will do so first reaches that Divine Being directly, and passes *through Him* to the saint. Such trifling on some subjects may be simply ridiculous: on this, it is profane.

Error and heresy are seldom insulated. One generally involves another, and rarely fails of being but a part of a correspondent system. A proof of this is found in the fact, that the invocation of departed saints supposes, contrary to evangelical doctrine, their exaltation to heaven before the judgment of the great day.

It would not be doing justice to the subject, to allow that the invocation of saints authorized and enjoined in the Romish communion, is confined to the mere asking of their prayers: it often includes humble supplication for the exercise of *their own power* of protection, deliverance, patronage, and merciful interposition of various kinds. This, of course, increases the idolatrous character of the system.

An erroneous principle often so varies its operation as to avoid notice, and produce its ill effects by guile, when its more direct and palpable working would defeat itself. It is also, often, plied in opposite directions, so as to lure into one fault, when there is only the appearance, and perhaps the honest conviction, of avoiding another. Hence the unnumbered abuses and corruptions that have been incorporated with that all but undefined mass of religious profession to which the term Protestant is applicable. They have resulted from a *protesting* which has not been sufficiently careful to be a *reformation*—from so warring against *Popery* as to root up also much that had remained in connection with it, which is *Catholic* and therefore evangelical. Great dishonor is indeed done to the saints in paradise by making their names and memories subservient to gross superstition and abominable idolatry: but this is no excuse for Christians withholding that honor from them which men who well knew the mind of Christ and his inspired apostles, incorporated into the devout usages and services of the Holy Catholic Church; and which was carefully retained by the wise and good men, who were moved by the corruptions that had crept into that Church, to seek *reformation*, rather than *change;* faithfully and truly to distinguish the right from the wrong, rather than merely to protest against the latter; to repair rather than to pull down; and to aim at restoring the true Gospel, rather than introducing "another."

Of such a mind the humble and devout follower of Jesus should ever strive to be, and be diligent in prayer that he ever may be, incorporating it into his faith, and making it an active principle of his piety. He should seek to manifest and strengthen it, and make it, through the divine blessing, conducive to his growth in grace, by conscientious adherence to those scriptural and primitive Catholic principles and usages, which have proved, under God, a tower of defence for the Gospel against the corrupting and destructive influences of the anti-Christian spirit, which, whether popery or protestantism be its object, seeks *its* interests rather than the Gospel's; often beguiling unstable souls with the delusion that their favorite system *is* the Gospel, or at least an important auxiliary to it.

Carefully avoiding sinful abuses and corruptions of reverence for the Mother of our Lord, and for other saints who have entered into their rest, the truly enlightened Christian will love to follow the Church's holy call and guidance in her reformed commemorations of them, and especially in her faithful testimony to the truth, and instrumentality in the fulfilment, of St. Mary's memorable prophecy, "Behold, from henceforth all generations shall call me BLESSED."

B. T. O.

* The fulness of Mr. Newman's adoption of jesuitical artifice, may be seen by comparing his use, in favor of the kindred subject of the worship of angels, of a passage from Justin Martyr, in his Essay on Development, Appleton's Edition, pages 176, 177, with the remarks on the same passage, of Bishop Bull, in his Defence of the Nicene Faith, Section II. Chapter IV. 8; and of the Rev. William Reeves, in his translation of the First Apology of St. Justin for the Christians. Section VI.

For the Churchman.

EDUCATION—NO. IV.

Rev. Dr. Hale—Dear Sir.—I have been promising to come more immediately to the point of my subject for some time, though I have not yet said much that is properly applicable to the collegiate course of study. In the present letter I hope to make some progress in that direction.

If it were not for our familiarity with the thing, one of the greatest sources of surprise, with the thoughtful Christian, in looking at our collegiate course of study, would be, as I apprehend, the fact that we, as Christians, professing to educate our sons in the Christian Religion, exercise them so much in the remains of heathen antiquity, and do not call upon them to read so much as one page of the writings of Christians, written in the same language—nay, that they may be educated at college and hardly know that there ever were such men as we call the Fathers!

I do not write to disparage the Latin and Greek classics. Full well I know that they occupy a place in our preparatory courses of study that can be filled by nothing else. It is of prime importance, in more respects than one, that our young men should learn those languages in their purity, and we all know that they cannot be found in their purity in any of the Fathers. There is, moreover, a perfection of style, an elegance and beauty of expression, which gives to many of the writings of the ancient Greeks and Romans an artistic value peculiar to themselves, so as to render a familiarity with them of the utmost importance in the culture of the mind and taste. In all these respects it is probable that no one holds the *Classics*, as they are called, by way of eminence, in a higher estimation than myself. It may also be conceded to be indispensable to a liberal education that one should have a pretty good knowledge of the history, the literature, and the antiquities of those ancient nations. All this I freely grant, at the outset. And yet I ask if it be not still more important, though to another end, that our young men be trained up to know something of their fathers in the Faith?

They go forth into the world to occupy *some* position, to exert *some* influence, in regard to religion. This is inevitable. There is no escape from this, except by an exit out of the world. Nor is that all. The influence which they will exert is very great, and often most disproportionate to their knowledge of the very subjects on which their opinions are so influential. We live in a country where all men profess to think for themselves. And yet most of those who make this profession and this boast, and are the loudest in making it, take their "thinking," or their no-thinking, as the case may be, from others. A man that has been to college is supposed, at least by his admiring friends, to know almost everything; at all events they think that enough has been spent on his education to have him know and be able to answer any questions that may be asked; and a statement coming from such a person, especially if it favors their favorite opinions or speculations, is apt to be received as the end of controversy. A village Doctor or Lawyer is regarded, by a circle of admirers, as little less than infallible. I certainly would not detract anything from their merits, or the just authority of their opinions on subjects connected with their respective professions. But how little pains have they taken to be informed on religious subjects! Their ready command of language, the confidence in expressing their opinions, which their superiority in other respects, and their knowledge of the real ignorance of the mass of the people, has given them, enables them to speak with an oracular positiveness among the people, on subjects in respect to which their mouths would be shut in silence in the presence of persons well informed on those matters. The fact is, the time and attention which these men have given to the study of their own profession, has left them but little opportunity to study into theological matters; and the time which they have devoted to such subjects has generally been consumed on newspaper paragraphs, Review articles, and the more popular and attractive literature of which I have spoken in my last letters. Of the first facts and principles—of the very a, b, c's of theology, as a science, they often know nothing—have never so much as heard mention of the most fundamental principles and controlling facts—without a knowledge of which no man can form a right judgment on any important point in the whole round of religious doctrines.

In this age, all sects, as well as the Church, make at least a show of appeal to, and conforming with, the Christian Fathers. But, Sir, I have seen not only young men who have graduated from college, but whole classes of theological students, who have learned all that the sectarian schools of theology aim or care to teach them, that could not mention even the names of more than half a dozen of the Fathers, could give no account of them, the time when, the place where, and the circumstances in which they lived—the works they wrote, or the opinions they held! Is it any wonder that the works of the Unitarian Dr. Priestly (Hist. of the Corruptions of Christianity, &c.) and of Dr. Miller, the Presbyterian, who attempts to prove that the Fathers were all Presbyterians, should be popular, and regarded as good authority, even by professed theologians?

Now everybody that knows anything about the subject at all, knows that it is impossible to make or appreciate an argument that is made from the Fathers without some accurate or definite knowledge of the history, antiquities, &c., of the early Church. Points cannot be decided by counting the names that can be cited for or against, or by measuring the length of the quotations. The authorities that may be cited from what is called the Fathers are of all possible varieties of value—from nothing to infinity. And if I were called upon to point out in one sentence *the* cause of the worthlessness of all German theology which professes to deal with facts and documents, at all, it would be this: an indiscriminate use of those authorities. So that you often find an authority that ought to be the end of controversy on a point ballanced against and neutralized or destroyed by one that is of no value at all. In this way controversy is endless; the truth cannot be discovered; and speculation may riot in unrestrained licentiousness.

In our collegiate course we have Manuals and text books of Greek and Roman antiquities, and all the means and helps to the understanding of doctrine, but as yet we have no such helps to the understanding Christianity. And we are Christians professing to value our religion above every thing else in the world!

Who would think of taking up *any* Latin or Greek author, and read him with the expectation of understanding him, without such helps by way Dictionaries, Notes, Books of reference in Antiquities, Geography, Mythology, and Biography, and without having first learned something of the history of the author himself? The meanest tyro would not think of doing it. And I have never yet seen the Greek scholar so matured and familiar with the whole round of Greek Literature that he would venture upon such a task. Hence great pains is taken to have all our young men proficient in this department of scholarship. This is well. But why should we take so much pains to have them understand heathenism, and leave them to know nothing of Christianity.

It is, of course, impossible for a young man at College to go through any extensive course of Patristical reading. But I do believe that enough might be done in this way to put a stop to all this miserable pettifogging and trickery about the Fathers, and to enable our laymen to appreciate at its right value every argument and every attempt at argument from them. *If all our young men who have been trained at College for the last three centuries had been properly educated in this respect, Priestley's History of the Corruptioms, &c., and Dr. Miller's famous work on Presbyterianism, would never have been written.* These men would never have ventured their reputation on such works if it had not been for their confidence in the *gullibility* of the people in regard to such subjects. Nothing but the grossest ignorance of the whole subject which they profess to treat, on the part of their readers, saves the names of these writers from the most indignant contempt.

Now let us have Books prepared, containing judicious selections from the Fathers—both Greek and Latin with notes and biographical notices, and the other usual helps for understanding them, and let them be used, or at least portions of them, enough to give the scholar some general idea of the subject—the history, antiquities, &c., of the Primitive Church. Their use will doubtless take some time. But it will be time profitably spent. We may lose something of the grace, and ease, and purity of style of the classic writers, but this will be more than adequately compensated for by the gain in the extent of their knowledge, and in the barrier that will thus be erected against the miserable quackery, and the shameless impudence in the pretended use of the Fathers, that is now so conspicuous in the sham theology of the day.

Since, then, all these young men go forth to yield a mighty influence on the all-important questions of religion and the Church, let it be a part of their training to learn the names of the Fathers; the ages in which they lived; the circumstances of their lives; the estimation in which they were held; the value of their opinions; and their testimony as to facts; the peculiarities of their style; the unusual and technical significations of words when used by them; and the opinions, customs, and usages to which they refer; and you will put them beyond the danger of being imposed upon by the miserable trash of modern controversy. Nay, you will put a stop to the issuing of such trash; for these pettifogging quacks will never venture upon such assertions and arguments when the laity are too much enlightened on those points, or on the general subject, to be carried away with their plausible falsehoods or fallacies.

This remark applies as well to Romish controversalists on the one side, as to Sectarians on the other. They stoutly claim antiquity on their side, and make assertions too absurd and foolish to deserve a sober answer. If their positions are denied they come forth to defend them with an appearance of sober gravity that strikes a well informed man with silent astonishment; and they talk on with a volubility and assurance that leaves modesty and veracity far in the back ground. But if a small part of the pains taken to inform our young men about Heathenism and the Heathen writers, were taken to give them some knowledge of the Fathers, all this would be stopped; and we might have some prospects of unity and agreement. But until this is done I see no prospects of such a desirable result. Our learned

men are left to be infidels or be carried about with every wind of doctrine by the cunning craftiness of sectaries, whereby they lie in wait to deceive.

I have all along conceded the point of great superiority in style, to the classic authors. And I have now no intention to take back what I have said. But the Fathers have had great injustice done them, in this respect. Among the Fathers there are no Poets of consequence. Poetry was not their sphere. But in the kind of prose writings which their subjects led them to use, they are far from being so bad as they are generally believed to be. Measured by the same particular standard, no Greek Father is equal to the best of the Greek Heathen writers. But yet the Christians Fathers, Greek as well as Latin, were the greatest men, in point of literary attainments, and mental culture of their day. Chrysostom is certainly unsurpassed in his line of excellence—though his style has none of the severe beauty and terse energy of Demosthenes. Tertullian's Apology, may challenge comparison with Tacitus, though in a different style of composition.

But such comparisons are unnecessary. The simple fact that the Fathers were Christians, lived near to the times of the Apostles, and that through their writings we can gain a knowledge of important and controlling facts in relation to Christianity is of itself enough, and more than enough to counterbalance any loss that we may sustain by reading less of Heathenism, (if that be necessary,) that we may read something of that Faith through which alone we may hope to attain the glories of Heaven.. A few pages only, if well selected, would accomplish an immense good by doing away the common impression that the Fathers were ignorant, superstitious, doting, old grannies, who would not have been Christians even, if they had known enough to be anything else. I will not now undertake to say why people have been taught to hold them in such a slight estimation. But let us do what we can to disseminate a better view of their abilities and their writings. Let us prepare our young men, not to be imposed upon, but rather to be able to appreciate all pretended appeals to Christian antiquity, and all citation of authorities. Then we shall be doing as it would seem that Christians ought to do in such cases, and we shall accomplish much towards the restoration among us of "the faith once delivered to the saints."

I remain, very truly yours,

CONTRIBUTOR.

For the Churchman.

CHRIST'S FAST AND TEMPTATION.—NO I.

Christ's fast of forty days, and subsequent temptation, first in the wilderness, then upon the summit of the temple, and last upon the mount, prefigured under the Old Dispensation, and typical under the New, and an earnest to the Church of her final triumph.

As the first Adam was tempted and fell by eating of the forbidden fruit, and through him mankind were cast out of Paradise into that great and terrible wilderness 'wherein were fiery serpents and scorpions and drought, where was no water,'—so, into this typical wilderness where sin had brought us, did the second Adam, by not eating, repair our lost and ruined condition, and by single combat achieved the conquest of a world, when Satan 'saw his mounted scale aloft, and murmuring fled.' As Israel, called, typically, God's first-born, was after baptism, through the cloud and sea, led immediately into the wilderness to be proved,—so thither, after His baptism, was the only begotten Son of God led by the Spirit to be tempted of the Devil. The long interval of our Lord's fast was doubtless spent in prayer and sweet communion with His Heavenly Father, when, like His great antitypes, Moses and Elias, He may have received rules and directions for the future government of His Church previous to His public ministry, and have had vouchsafed to Him not only the rudiments of those temptations which ever have and shall assail His body, the Church, but also a full and sufficient earnest of her final triumph through Him her living Head, when she shall be seen coming up out of the wilderness leaning upon her Beloved, looking brightly forth as the morning, 'fair as the moon, clear as the sun, and terrible as an army with banners.'

The only types recorded in Scripture of our Lord's miraculous fast, are given us in the persons of Moses and Elias, who appeared with Him in glory upon the mount of transfiguration,—the one the great lawgiver, the other the great restorer of the law—and to both of whom were revealed glimpses of that greater glory in the Gospel. The wilderness, in which their fast took place, was most probably the same one whither the Spirit led Christ, being near to Judea; whose gloomy recesses, though once resounding with the awful trump, and illumined by the dread fires of Sinai, was yet to be more fully penetrated by the warning voice of the great forerunner, the second Tishbite, calling with his trumpet-tongue all to repentance, to flee from the wrath to come, and who was that bright and shining light which was to usher in the perfect day; even that great and glorious day-spring from on high, giving light to all who sat in darkness and the shadow of death.

In Moses's double fast of forty days, and his prevailing intercession at the renewal of the broken tables, we behold foreshadowed our great Mediator Christ, who alone could keep the law which man by transgression had broken, being Himself the true ark of testimony. God, angry with His people for their wicked idolatry, refused to go with them in their journeyings; but, at the earnest prayer of His servant Moses, He at length consented to accompany them and give them rest, and to grant him also a sight of His glory. The Lord commanded Moses to come up alone with Him into the mount, bringing with him tables of stone, upon which He would write as before His Law, and renew with the people His broken Covenant.* Whereupon Moses did as he was commanded, and fasted forty days and forty nights as at the first. Then God descended in the cloud, and stood with him upon the mount, giving him the law and directions as before; and, putting him in a cleft of the rock, He passed by before him and proclaimed the Name of the Lord, 'the Lord God, merciful and gracious, long-suffering, abundant in goodness and truth,' making all His glory to pass before him; *glory* being an emblematic term for that Person in Jehovah who was to be and now is united to man, and, like His glorious symbol the light, scatters far and wide surrounding darkness—irradiating and diffusing Himself in beneficence to man, imparting to him rays from His divine glory. And so it was, that after this interview with Deity, which was but as the dark skirtings of that cloud one day to fill the world with a flood of day, that Moses's face beamed with radiance, so that the children of Israel were afraid to come nigh unto him; and he was forced, when ministering before them, to veil his face, for they could not look upon the glory; typifying their total inability and blindness in beholding the more glorious Dispensation. Moses, after giving instruction and a parting blessing to the people, with a charge to Joshua his successor, went up by divine command into mount Abarim (the mount of passages) where he could see the promised land, and there died, like his Divine Master,† his eyes being not dim, nor his natural vigor abated; from whence the Lord translated him, in a valley over against Beth-Peor (the house of opening) near to which Elijah ascended up to heaven in a fiery car, and where also Moses, as a type of Christ, may have been received up into glory before his body saw corruption, which would probably lead to the contention between the Archangel Michael and Satan; being in a kind of allegory, made a figure also of his Law, in common parlance called *his body*, one jot or tittle of which was never to be destroyed, but buried as it were by the Lord, imbodied in His own glorious person, by Him both magnified and made honorable.

Again, in the prophet Elijah, under similar circumstances and place with Moses, do we behold prefigured our Lord's miraculous fast of forty days. Elijah was very zealous for the law of his God which the Israelites by idolatry had broken. Having assembled together the worshippers and priests of Baal, the king, and an immense multitude of people, the prophet himself stood out single and alone on the part of the God of Israel, and with holy fervor called upon the true God to decide the contest—whereupon there followed an immediate answer of his prayer from heaven, which confounded the worshippers of Baal, and struck the people dumb with astonishment. Elijah now slays the prophets of Baal, four hundred and fifty in number, and through his prayer and intercession obtains relief from the famine and drought which had been wasting the land for three years. Now, pursued by Jezebel, he fled for his life into the same wilderness where the children of Israel had before wandered for forty years, and wearied and exhausted, he sat down under a tree, and prayed for death, saying, 'It is enough! now, O my Lord, take away my life, for I am not better than my fathers.'—So Moses before him prayed, 'Kill me I pray thee, if I have found favor in Thy sight, and let me not see my own wretchedness.' The Lord, in compassion to his weakness, sends an angel to comfort and provide food for Elijah; after which he travelled for forty days and forty nights, without eating or drinking, and came to Horeb the mount of God. There was given unto him a comparative view of the two dispensations, showing him the vast superiority of that one which, by its still small voice, its tones of love and tenderness, should subject more than could ever be done by the bloody sword of the law, which he in his fiery zeal had been so courageously wielding. The prophet had retired into a cave in the wilderness, when the voice of the Lord came to him, saying, 'What doest thou here Elijah? And he said, I have been very jealous for the Lord of hosts,* for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away.' The voice said, 'Go forth and stand upon the mount before the Lord;' and behold the Lord passed by before him; first there came a great wind, an earthquake and fire, which rent the mountains and broke in pieces the rocks before the Lord—finely descriptive of the preparatory nature of the Law and of repentance for the Great Manifestation. After this came 'the still small voice' of the Gospel, in which Deity was visible. And when Elijah heard it, he wrapped his face in his mantle, overpowered by the surpassing glory. The Lord knowing the prophet to be very jealous of his honor, comforted him with the assurance that there yet remained of Israel seven thousand who had not bowed the knee to Baal, and gave him various directions as to the manner of restoring his broken Law. Thus strengthened, he engaged with renewed courage in his great and arduous work of reformation, which after having completed, he was caught up to heaven in his chariot of fire, leaving his mantle behind him for his successor.

We have now considered briefly the character of these remarkable and chosen types of Christ's miraculous fast in the wilderness, the two great Representatives of the Law and the Prophets, foreshadowing the All-prevailing Intercessor, who alone by *His* fasting and temptation, is able and willing to succor those who are tempted, ever making a way for them to escape.

E.

* We are led to infer from the sacred narrative, that, at the first giving of the Law, Moses was accompanied by Joshua; Joshua, or Jesus, being the true and only minister of the Law.—Exod. xxiv. 13, 14, and xxxii. 17, 18.

† And Jesus cried with a loud voice and gave up the ghost; and when the centurion saw that he so cried out and gave up the ghost, he said, truly this man was the Son of God. By this we perceive that even in death the natural strength of our Lord was unabated.

For the Churchman.

REPLY TO 'A CATHOLIC.'

Mr. Editor,—Your paper is a day beyond the usual time in reaching me; which I regret, as it impels me to haste; and more particularly, as it defers my acknowledgment of the courtesy of your urbane correspondent, "A Catholic." And let me say to him, at once, that my piece was intended for American readers, not English, whose inbred opinions and habits, and even grounds of thinking, are different from ours. In fact, (alas for the presumption!) its object was to make a bird's-eye commentary on the various lucubrations, whether original or adopted, of *our* religious press. The fabric of my own mind is such as would probably unfit me to argue to much purpose, with the upholders of establishments.

And now I will remind your excellent correspondent that he has, through oversight, suggested concerning my remarks, several things for which I am not responsible. I have uttered nothing akin to the wicked plea that "the end sanctifies the means." If my argument, excusing (not really 'justifying') the statute of Henry VIII., must be reduced to a proverb, it would be, at most, "of two evils choose the less:" though it need not be held to reach even this point. But this deduction may be disregarded. Here, on the one hand, cries Henry or Cranmer, are popish bishops and chapters, who *will* bring in papists, and so perpetuate the bondage of the Church of England; therefore silence them, by a stringent law and a drowning penalty. Here, on the other hand, whimpers Bonner or Gardiner, are we poor oppressed Catholics, who are to have a book put in our jaws and a bridle in our mouths, to compel us to swerve from the path of conscience. Resign then, thunders Henry, in one of his Old-Harry moods,—resign, and save your consciences. Sustaining popery was the greater evil; the resignation of many dignitaries, the less. Well, this drama of three centuries ago has been repeated, in a gentler style, within the last few months, not under the same motives, or with the same doctrines at issue, yet as involving the old proverbial principle, and with the statute now existing and ancient which then was but projected or just obtruded into being. To break any law is an evil; to derogate from a legal right of the sovereign (or of any body else) is an evil: and not until obeying that law and deferring to that legal right becomes clearly and palpably (undeniably, I would say, were not every thing denied) a greater evil, does the right of disregarding and opposing, which is the element of the right of revolution, begin. Does not your amiable correspondent perceive, that some of the measures now claiming to be Catholic, but improperly, involve the principle of a *revolution* in the Church as it now is ordered?

Let me further remind him of other misapprehensions of my late effusion. Against the interpellation of the Bishops in Dr. Hampden's case, or their "legal position," or aught in their proceedings, I alleged nothing: there was a glance at the individual doings of the Bishop of Oxford, which "A Catholic" leaves unnoticed. That "the authority of the Church is a part of the law of England," I did not "forget;" but it is "authority" as by law defined, nothing more: and I know not of any "law of the land," or of the Church, that will countervail an express statute, except it be a later statute. So of the relation between Cæsar and Paul; my assertion was, that it is the very reverse of "antagonistic," inasmuch as the two co-operate in the divine administration, though in different departments.

As to 'the Canon law being binding upon the whole Catholic Church,' and that so closely that "no local or national law can abrogate it" for the nation concerned,—the proposition is too vague to be argued. A Universal Council there has never been, to make Universal Canons; and General Councils "may err, and sometimes have erred," saith the Church of England, (Art. 21,) final authority for your loyal correspondent; and *we* declare that the same avowal "is provided for in other articles:" and Churches which have decided that a *General* Canon may be "erroneous," claim of course the power of "abrogating" it. A scriptural precept or a fundamental principle imbodied in a Canon of a General Council, or in a canonical decision generally accepted, is binding, not because of the Canon or of the decision, but because it *is* such a precept or such a principle: beyond this, a *General* Canon does not of itself oblige, and may be "abrogated" for just reasons. A national Church may legislate as it thinks proper, in the fear of God. And so may the national sovereignty, for the Church, where it has acquired the right to do so, and particularly where it holds that right *annuente ecclesia*.

On the canonical question, it may also be remarked, that the Bishops did not "protest" against Dr. H.'s appointment; they only submitted certain difficulties to the consideration of the premier. Nor does the law appear to recognize the consent of the Bishops, but only of the Archbishop by his representatives, and even that is compelled; ancient Canons being thus "overridden," as I remarked in my former paper,—a wrong fact, yet a fixed fact. Moreover, if the *conge d'elire* and its accompaniments, render an episcopal election and confirmation uncanonical, there is not a canonical Bishop in England. Nor were those canonical Bishops who consecrated our White, and Provoost, and Madison.

Concerning Dean Merewether, my remarks implied that the *præmunire* was too thorny to be rushed upon and that the good Dean had only felt the points without striking at them,—having in my view the projected enrolment of his name in the martyrology. Your better informed correspondent, announces that the *præmunire* is now a bugbear, and that "the real sacrifice" is the forfeiture of "future patronage." So far I stand corrected. Yet I confess the further ignorance of not perceiving why the Dean's offending a Russell ministry, leaves him no chance with a Peel or a Bentinck or a Gladstone ministry, or any other not of the Russell type. And a former correspondent of the Churchman, will perhaps think he has given the pains only of "martyrdom," without its honor, to one who risked nothing, whether in the *præmunire*, in his deanery, or in the other preferments he may have, and who has merely lost *one* hope of something better, if such a hope he has cherished. May it not, likewise, be inflicting a fresh martyrdom, to allege that the Dean had a "legal, loyal, and consistent right" to break a law, or break it as far as was prudent? I am further indebted to "A Catholic" for the information, that, "when accepting office," the Dean of Hereford "never promised to obey the royal mandate in the choice of a Bishop." But he accepted a trust; and that involves a contract to fulfil it.

I had said that the English Universities, though large interests are "entrusted" to them by the Church, "are not sacred functionaries," and hence their judgments are not those of the Church. Your able correspondent prefers regarding them as of "a *semi-ecclesiastical* character." Then the result is, that Dr. Hampden, though not under ecclesiastical censure, was not "in good *semi-ecclesiastical* standing." On that point, we obviously agree.

One word more concerning 'Cæsar and Paul.' My friendly critic misapprehends the distinction I referred to, between "the things of Cæsar" and the "things of God." The discrimination of the two, *as a real discrimination*, is beyond the reach of men, whether individuals or governments, whether nations or Churches; and it it is such a severalty as, unabused, has not, and cannot have, "antagonistic" results; though there will be "antagonism" where the severalty is compromitted. Our Secretary of the Treasury, and Secretaries of War and the Navy, and the similar British functionaries, have separate, nay, opposite callings, the one to gather money, the others to spend it; yet who deems their offices "antagonistic," or finds the unity of government marred by their most energetic separate activity? A pin requires one man (now I believe one part of a machine) to make its head, and another to make its point, and the two agents would be powerless or fatally awkward, were they to change or mix their functions, though jointly they create a complete pin. And, rising from the smallest to the largest comparisons, we have eight planets and eight asteroids revolving round one sun; never impinging, yet bound together, and proceeding in perpetual harmony through an unseen influence; nor could they converge into one track without destruction. I find no marvel, therefore, in the perfect separation, and perfect co-operation when *kept* separate, of Church and State: when all is right, the one never comes in the path of the other. Abundantly clear is the unity of the heavenly guidance of this world, and the souls that people it, by the twofold system, which would not be twofold if jumbled, of God's civil representatives and His sacred representatives.—Let kings and queens be nursing fathers and mothers in monarchies, as citizens are in republics: but let not the nutriment be such or so great as to entangle the Church in the policy or the politics of the nation. Such an alliance will make usurpation, as certainly as meeting currents produce a storm,—the usurpation, either of the Church over the State, or of the State over the Church. And, in the broad moral view, kings and queens domineer as incongruously upon their wide but forbidden ground, as does Barnabus Bigg, Esquire, in making himself the consequential despot of the Rector, Wardens, and Vestrymen of the little Church of St. Crispin, Leathertown.

Your OLD FRIEND.

April 8th, 1848.

P. S. Among the English news in your last paper, is a letter from the Bishop of Exeter, in which, adverting to the law of Henry VIII., he writes as follows,—"Within four years after the passing of the statute ...... the King himself, and the whole Church, set forth a cotemporaneous exposition of that part of the statute ..... declaring that while 'the presentation and nomination of the bishoprics appertaineth unto the kings of this realm; unto the Priests or Bishops belongeth, by the authority of the gospel, to confirm the person ..... or else to reject him,'" &c. Now, Mr. Editor, is this "document" availing in such a case? Will it stand *coram judice?* Or is it only a pious *expatiation* of the king, meant for the vulgar edifying, not for practice; "the authority of the gospel" being one thing, and the authority of the statute-book another? If it be what it seems to be, why have we not heard of it before? Why was it not adduced in the Court? An explanation will be a very particular favor. The acute Bishop of Exeter is the last man in the world to be reminded, that homilies would encounter great peril in the searching atmosphere of the Queen's Bench.

For the Churchman.

Mr. Editor,—By the blessing of God on the more and increasing catholic principles and feelings which have prevailed in the Church within the last few years, our now closing Lent seems to have been kept with more than ordinary solemnity and devotion. Daily Morning and Evening Prayer, I believe, has never been celebrated in so many Churches, or so well attended. Let Christian thankfulness fill our hearts for this, and the blessing of the Holy Ghost be faithfully sought that permanent good may come of it to the Church, and to its ministers and members. Soon Holy Passion Week will have arrived. May every one keep it holy to the full extent allowed by whatever may be indispensable in secular duty! Cannot all so arrange that duty that GOOD FRIDAY may be separated from worldly uses; and closed stores, offices, shops, and counting houses, and quiet factories and farms, and suspended domestic avocations, show that Christians regard it as a sacred day, when they desire the undisturbed cherishing of the solemn thoughts proper to the anniversary of *His* crucifixion Who loved them unto death?

It grieved me much to hear, last year, of two strange irregularities in the services of Passion Week. I was told that in one Church, the ante-communion service was omitted, *because it was such a repetition*; and in another, the collect, epistle, and gospel were read, but not the decalogue. Such violation of pledged obedience to the Worship of the Church, especially at a time when truth and faithfulness ought to be, with peculiar solemnity, impressed upon the mind, is sad enough: more so, however, particlarly in the first case, is the defect exhibited of true devotional and pious sensibility. What heart of real gospel mould can find in the Church's daily recital, in that holy week, of her Lord's suffering and death, any other repetition than that which is embraced with a melancholy welcome, as suiting the soul's desire to be often and long fixed in meditation on the exceeding sorrow which was the price of all its comfort, hope, and joy!

N. A.

For the Churchman.

DUTCHESS COUNTY ACADEMY, POUGHKEEPSIE.

Mr. Editor,—We see by the advertisement in your paper, that this well-known Institution is still under the able superintendence of the Rev. Mr. Burchan, who has conducted it with such signal ability for the last two years. We have had the pleasure of being present at some of this gentleman's examinations, and though sixteen years experience in teaching tended to make us somewhat critical and fastidious, we were most favorably impressed with the complete thoroughness manifest in every department of study. The severe ordeal through which the pupils passed was alike creditable to themselves and their instructers. We confess we usually attend such exercises with some lurking suspicions. There is so much competition, at the present day, in schools, that on such occasions there is often a disposition to make a favorable impression on the public mind, at any cost, and some are not over scrupulous how they effect such a miserable result. But if we ever witnessed "fair play," it was in Dutches County Academy. There was no collusion between either teacher and pupil, or Principal and Committee. Ample time was given for the trial, and an efficient and conscientious Committee did not neglect their responsible duty. There was a faithful and rigid sifting of every class called on the floor. We advise parents who wish their children to *learn*, to send them to this school. The *idle* had better stay away, their position there would be an unpleasant one. We cannot see how such accommodation and instruction can be afforded on such terms. At all events, we are convinced of one thing, of which we have ever before been skeptical that a school may be very *cheap* and a very *good* one at the same time.

NEW YORKER.

For the Churchman.

Rev. Mr. Editor,—Will you allow me to suggest to your able correspondents, "M. N.," "S.," and others, that it would gratify many of their friends and yours, if they would employ their pens on subjects more important, and worthy of their notice, than the misrepresentations and calumnies of the Protestant Churchman. Surely enough, and more than enough, has already been said upon these points. Of course the readers of that Print never see the remarks of your correspondents. Hence *they* are not benefitted thereby. The readers of the Churchman need no further information as to the character of your cotemporary; and as a body, would, I am persuaded, be heartily glad to know that they would never hear of it again. Should occasion demand it, you, Mr. Editor, *in propria persona*, can tell us what it is necessary for us to hear. I look to the Churchman for instruction and important information, for myself and my family; and I find it—many thanks to you, Sir;—and I do not wish to have my own mind and the minds of my family ruffled and annoyed—perhaps I should add defiled—by this incessant presentation of the miserable sayings and doings of the Editor or Editors of the Journal referred to. Do, Mr. Editor, for the time to come, spare us this trial.

A FATHER.

For the Churchman.

Mr. Editor,—As we have certain formalists among us, who think the surplice a garment worth making much ado about, and regard the questions between a desk or pulpit and lecturn, and touching the direction in which the minister turns his face in divine service, and of the angle described by bowing in the creed, and on similar matters, as involving indications proper to be looked after by the guardians of evangelicalism; it has occurred to me that the following notice of such points, by the wise and good Hooker, is worthy of consideration.

N. K.

"Having thus disputed whether the surplice be a fit garment to be used in the service of God, the next question whereunto we are drawn, is, Whether it be a thing allowable or no, that the minister should say service in the chancel, or turn his face at any time from the people, or before service ended, remove from the place where it was begun.* By them which trouble us with these doubts, we would more willingly be resolved of a greater doubt—Whether it be not a kind of taking God's name in vain to debase religion with such frivolous disputes, a sin to bestow time and labor about them."

* Thomas Cartwright, the prototype of our modern puritanic objectors and quarrellers, and against whom principally Hooker levelled his immortal work on Ecclesiastical Polity, complained, among a vast number of other things in the principles and doings of the sound English Protestants, on this wise:—"The minister, in saying Morning and Evening Prayer, sitteth in the chancel with his back to the people, as though he had some secret talk with God, which the people might not hear." * * * "After Morning Prayer, for saying another number of prayers, he *climbeth up* to the further end of the chancel, and *runneth* as far from the people as the wall will let him." (Keble's Hooker, Oxford, 1836, p. 180.) I have emphasized two or three words, for the sake of showing the similarity in polished diction between this great master and an humble disciple in a late number of the Protestant Churchman, who speaks, in a like strain of godly groaning, of "a clergyman *bobbing about* in the surplice from one lecturn to another."

THE CHURCHMAN.

New-York, Saturday, April 15, 1848.

A large portion of our columns this day will be found to be devoted to subjects proper to the Holy Week; 'Εβδόμας μεγάλη, as it has been termed by the Greek, and *Hebdomada paenosa seu dolorosa*, as it is called by the Latin fathers. "It was called also the Holy Week," says Bishop Sparrow, "because men gave over all employments, and betook themselves wholly to devotion this week. The Courts were shut up and civil affairs laid aside, and prisoners that were put in for small faults were freed." "As an affectionate and loyal wife," says Dr. Sparke, "that had her most indulgent *Husband* wronged, wounded, *murdered!* telleth it ever after with *tears* and sorrow to her friends and neighbors; so likewise doth the *Spouse* of CHRIST, *the Church*, in these her solemn *Anniversaries*, story to the world her well-beloved's *passion;* how that *Bridegroom* of the Church, and of each pious *soul*, was *scourged, thorned, murthered, crucified!*" Before the fervor of Christian piety was chilled by a superficial philosophy, and when men had not yet *so thought themselves wise* as to become insensible as "fools" to the plainest dictates of nature, the sorrow inspired by the Passion was not only most vividly excited by the annual return of the Holy Week which is its natural remembrancer, but was also cherished and expressed by prayer and fasting as its natural incitements and outlets. Hence this Great Week, again to use the words of Bishop Sparrow, "was also called the Week of Fasts; because fasting was then heightened and intended with watching and prayers; for these six days were spent in lying upon the ground and afflicting the body, in prayers, watchings, and fastings longer than ordinary. And when they did eat, their refreshment was only bread, salt, and water."

"Why do you keep Easter? why do you keep such a strict fast before it? It is Jewish thus to keep days of fasting by a law; it is an enslaving yourselves to a yoke of bondage; if I determined to fast at all, I would fast what day I pleased, at my own liberty." The reader may think that we are quoting the words of some who have turned Sunday into a Fast, and Friday into a Feast; and he is right, for they are the very words of Aerius, (the founder of the Aerians, and the same from whom Heylin has entitled his History of the Presbyterians "*Aerius Redivivus*,") as given by Epiphanius, who tells us that Aerius and his followers affect to fast on Sunday and feast on Friday, to spend this week in jollity and sport, and to scoff at the folly of catholic Christians in afflicting themselves with such severities. "But who," says Epiphanius, "are the more fools; Aerius, a silly fellow of yesterday still living with us, or we who observe this severe discipline which our fathers delivered us, which they received from their fathers, and so from the Apostles?" *See Bishop Sparrow's Rationale, on Palm Sunday.*

But are these severities needful now as in ancient times?

"The ancient observation of this time," says Dr. Allestry; (for we confess we love to commune with these old divines, and to restrain our words when we can express our thoughts so much better in theirs; and therefore we crave leave to proceed in the opening words of a sermon preached "on the sixth Wednesday in Lent, 1664," on the text "I am crucified with Christ;") "The ancient observation of this time would justify my choice, and make the text seasonable in the most severe sense it can be put on, when in their Exomologeses they ate only the bread of sorrow, and tears were their drink day and night, so as that in the agonies of their repentance they did crucify without a metaphor, and mortify the Body of flesh as well as sin. But it seems to have happened in our sins as in our great diseases, men are grown more skilful, and have fonnd out much more grateful ways of cure, there is no need of going through a discipline of torments, a whole course of medicinal cruelty, but they can heal, at least palliate with more ease and speed. Beside that, Christianity is now of a more delicate and tender make, and cannot bear austerities, neither come I here to call for them, or to provoke their constitutions; if they have found a softer and more pleasant way to Heaven, on God's name let them walk in it; only in our walk we are now coming within ken of the cross of Christ, and we can bear commemorations of His passion; they make the closing ceremony of this season, which was set aside on purpose by the preparations of Humiliation to fit us for the performances and expiations of that day, by Repentance so *to put off our old man*, the whole Body of sin, that we may hang it on his cross as we go by. This is the only use of this time, and the onely application of that Day. Which I crave leave to show you how to make at once: and without this, that ceremony, howsoever solemn, will be merely pageantry, not worship; the observation but Dramatic and we shall have no part in the atonement, only in the scene of that day's tragedy rather than sacrifice. He onely celebrates that passion, onely he partakes that offering, who can say with St. Paul, *I am crucified with Christ.*"

Whatever may be thought of bodily austerities, one thing at least is needful the crucifixion of the *I*, the person intended in the words '*I am* crucified with CHRIST." What is this person? What the condition by crucifixion with Christ?

Elsewhere the apostle speaks of "crucifying the flesh with the affections and lusts." "But these are not *I;* how am I mortified in these? Is it because it may be they are grown so dear to me, that I am crucified in their destruction? and long practice and acquaintance hath rivetted them in my very heart? * * * Or else hath the *Old Man* no soul? Is he all flesh? and hath iniquity debased the whole of him, so that his very spirit is become *body of sin*, so as that wickedness should be our very being, be all one with us, and *I* and my *corruptions* prove denominations of one importance, signify the very same? So it is indeed. Beside the carnal part that is *sold under sin*, and consequently does deserve the *cross*, that punishment of *slaves*, the part also that is in the quite opposite extreme, that *lusts against the flesh*, that must be made way. 'Be ye transformed by the renewing of your mind.' And if in that there be any sublimer and more defecated part, it must submit to the same fate; 'Be ye renewed in the spirit of your mind.' Corruption hath invaded that: το ἡγεμονικὸν the diviner ruling part, is grown a slave to the beast part of him, it hath debauched its notions whereby it should discriminate good from evil, so that now it can discern no natural difference between them, but does measure both merely by his present inclinations and concerns, and the eternal laws of honesty are blotted out, and principles of interest and irreligion raised there in the place, and buttressed by false reasonings and discourses. * * * Above all, the remaining part of man, his own will must be mortified, which besides its ῥοπὴ and ἑτεροζυγία, by perverse inclinings and solicitations of flesh, is most corrupted and most dangerous in that which way soever it inclines, it draws the whole man after it. If anything in us be crucified in a conformity to Christ, it must be this; for in that death wherein CHRIST offered up himself on the cross, (where although the Divine nature gave the value, 'twas only the human nature made the offering,) then it was *the crucifying his own will* that above all the other ingredients made his Death a sacrifice and the price of our redemption. God that had given him his blood and life might call it again when and how he saw good, and being due it was not properly a price that could be given him for sin; but his free voluntary choice, his being willing to endure the agonies and contempts of the cross, his stabbing his own natural desires with a resolute determination, 'Not my will, but thine be done;' this, his own will, was his own offering; and such is ours 'if we be crucified with Christ,' 'made comformable to his death,' 'if we present ourselves a sacrrfice acceptable to the Lord.' For our will is not given up to Him till it do perfectly comport with His, till we renounce our own desires, till we have brought ourselves to an indifference in outward things to such a resignation as she is storied to have had, who, being in her sickness bid to choose whether she would rather have health or death, made answer, *Vehementissime desidero ut non facias voluntatem meam, Domine;* this above all I desire, that thou wilt not do my will; I would have thee not do what I desire and would have. So that το ὁλόκληρον ἡμῶν, the whole of us, the spirit, soul, and flesh, go to make up this person; and 'the body of sin' is the old man entire. I, whole I, am nothing but a mass of guilts, my senses are the bonds of wickedness that procure for my evil inclinations, my members are the weapons of unrighteousness, my body is a body of sin and death, and the affections of my soul are lusts, its faculties are the powers of sin, yea, and the spirit of my mind, that breath of God, is putrified; that δαίμων ἐν ἡμῖν, that angel part of me is fallen and turned and apostate; and, however, I be partly son of man and partly son of God, yet I am wholly child of wrath, and so fit to be crucified."

As the person to be crucified with Christ is the whole man, so the state denoted by this expression is a thorough repentance; a duty, the importance of which is felt by all men at some seasons when they grow displeased and angry at their sins, again resume them and again renounce them, and "hope if God do please to take them hence in some such muddy, gloomy fit of their repentance, all's well. Now should we call this being crucified? are there racks and tortures in this discipline? hath a spear pricked them to the heart, and no blood nor no water, no tears gush out thence? hath it made no issue for some hearty sorrow to purle out?"

The metaphor of "putting off the old man," as if it were a garment intimates the easiness of the duty when begun in time and before the sin gets too near the heart. "But, alas! for all the easiness which this expression hints, when the sins themselves lie in the attire;" * * * when "the worth of a whole province hangs upon a slender thread about a neck, a patrimony thrust upon one joint of one least finger, and these warts of a rock or a shell-fish, with the appendages, eat out estates and starve poor creditors; for whom, indeed, they should command *these stones to be made bread;* but that's a miracle too stubborn for their virtue."

Allestry was Chaplain to Charles II., but he certainly cannot be charged with diluting his text to the tastes of the profligate monarch and his court. If the easiest expression of repentance were too hard for their prodigality, how would they proceed to the next, Circumcise yourselves to the Lord? These are harder words and differ as much as to *unclothe* and *flay*. Yet harsher still, Circumcise the foreskin of your hearts; tear it from thence, flay that. "Tis easier if the lusts be got no further than the eye to pull them out together; but if through that it shoot out into the blood and spirits, mix heats with those, if it enwrap the heart, twist with its strings, and warm the soul with its desires; so that it spirit all the motions, all the thoughts and wishes of the heart; when it is thus to make the heart stifle its own motions, stab its thoughts, and strangle all its wishes; to untwist and disentangle, and to tear it thence, if this be 'to be circumcised with the circumsion of Christ,' and he that hath not the sign of this, the Seal of the New Covenant, must be *cut off*, as was he that in the old had not the other;" then, indeed, the habitual sinner must not think there is anything of true repentance in their easy performances; but "that there is something like death in the duty." And yet all this is only a prelude to the severer work of being *crucified with Christ*.

We cannot follow the author as he proceeds to trace our Lord through all the stages of His Passion, and shows how every passage in it is to be transcribed by us in dealing with our sins. On this point, indeed, the author lays out his full strength; and when we began to analyze the sermon we had intended to give this part entire, but we have room only for the following extract. Whether it be a bold stroke of rhetoric, or a real allusion to his early life, (for during the civil wars Allestry joined the cavaliers, and was present at the battle of Keinton, fought between Sir John Byron and the Parliamentary forces, and did not take orders till after the Restoration,) it is certainly a most eloquent passage:

"If I might have leave to go before you and to let you into the example, draw the certain from before the Passion, I would call my sins out, drag them to behold that prospect, hale them into the garden, show them how he was used there. You my *extravagancies of my youth*, my mad follies and wild jolities, come see my Saviour yonder, how he swoons when guilt began to make approaches towards him! and can I be merry with nothing else but that which made Him die? tickle, cheer, and heighten myself with agonies? You my *intemperate draughts*, my full bowles and the riotous evenings I have passed, look yonder what a sad night do these make Christ pass! look what a cup he holds, which makes Him fall lower to deprecate, than ever my excesses made me lie! You my *lazy luxuries, fulness of bread, and idleness*, whereby I have controled God's curse, and only in the sweat of others' faces eat my bread, and in that dew drank up the spirit of those multitudes who toil to faintings to maintain my dissolute life, see how he is forced to bear the whole curse for me! how the thorns grow on His head and how He sweats all over! You my *supine devotions* which do scarce afford my God a knee, and less a heart, not when I am deprecating an eternity of all those torments which killed Christ! look yonder how he prays, behold Him on His face petitioning, see there how He sweats and begs! You my little *malices* and my vexatious *angers*, that are hot and quick as fire itself, and that do fly as high too, that are up at Heaven strait for the least wrong on earth! look how He bears His, how His patience seems wounded only in a wound that fell upon His persecutors! and when one that came to apprehend Him wrongfully was hurt, as if the sword of his defence had injured him, he threatened and forever cursed the black deeds of that angry weapon, and made restitution of what he had not taken, made His adversary whole whom He had not hurt! see how with His cruel judges He is as a *sheep*, that not before his shearers only, but before his butcher too is dumb! You my *scorns*, and my high *stomack* that will take no satisfaction but blood and soul for the faults of inadvertence, for such as are not the *wrong*, but *humor* makes offences! look how they use Him, they buffet and revile and spit upon Him. Ye my dreadful oaths and bitter imprecations which I use to lace my speeches with, or belch out against any one that does offend me in the least, making the wounds and blood of God, and other such sad words, either my foolish modes of speaking, or the spittings of my peevishness. There you may see what 'tis I play with so, you behold the life of Christ pouring out at those wounds I speak so idly of, and what I mingle with my sportive talk is agony, such as they that beheld afar off struck their breasts at, and to see thine only was a passion. Ye my *Atheisms* and my *irreligion*, but alas, you have no prospect yonder, its but faint before you who outdo the example; whatsoever Judas and the rest did to the *Man Christ Jesus*, you attempt on *God*, you invade Heaven, sentence, crucify Divinity itself."

As we look over the body of the sermon, (comprising about eighteen folio pages,) profoundly eloquent and beaming in every line with the rays of genius, we regret that we cannot transcribe from it more largely. We have not space even to point out the connexion of the former passage with that which we next subjoin, and which, one would think, would cover with shame those who charge the school to which Allestry belonged with holding what they are pleased to call the *opus operatum* of the Sacrament:

"And is this to be a partner in His crucifixion, to partake ouly the Sacrament of crucifixion? not to receive the wounds and torments, but the benefits, the pledge of the satisfaction of the cross, the seal of the remissions that He purchased on it? Blessed Jesu! we should have borne Thy pangs, and all the dire things Thou didst suffer, ought to have been ours eternally, that agony which Angels' comforts could not calm, that dreadful terror which expressed itself in the cold sweat of clotted blood; that terror which came so near despair as to make thee cry out, *My God, my God, why hast thou forsaken me?* all should have been our portion to everlastingness, and spent their fury on our souls: and wilt Thou have us bear no more of this than the remembrance? all our *Mount Olivet* and *Golgotha* be only the *Lord's table and His Entertainment?* Dost Thou *communicate Thy agonies in the Eucharistic wine?* and is this to be *crucified with Christ?* so he does account, it seems. He that by virtue *of the cross of Christ hath crucified his body of sin*, Christ's satisfactions are accounted to him, he is esteemed to have a fellowship in all the sufferings, to have had an hand in all that was done for man on the cross, they are all reckoned his: and as Christ bore the guilt of all our doings on the tree, so he will have us bear the *name, merit*, and *reward* of his; for as St. Paul does express, Rom. 6, 5—*We are planted together in the likeness of His death*, by being made conformable to that in crucifying of our sins, we are inoculated, as it were, and both together ingrafted into the cross, and so there is derived to us the virtue of that stem, that root of expiation and atonement, and by this insertion being as the same St. Paul says, Phil. 1, 9—found in Him we have His righteousness. That poor soul that does throw himself down in the strict humiliations of repentance at the footstool of the cross, and there beholds his Saviour dying for him, grafted into his death, and planted in his very passion, as *Origen* and *Thomas* interpret, He may take confidence to say, *Behold Lord, if the satisfactions of Thy eternal justice be acceptable to Thee, if the blood of God that is offered up without spot be a pleasing sacrifice, look down at once on Thy Messiah and on my poor soul! turn not Thy face from me, for whatever my guilts are, I have an equal sacrifice, those are my satisfactions, and that blood my offering the passion and propitiation of the cross are mine, I am crucified with Christ.*

We have gone through all the parts, all the considerations of this expression, and have no more now to take notice of but this, that all of them must go together, that none of them are fulfilled asunder, but he only whom the efficacy of the cross of Christ hath wrought on to the crucifying of sin, he only hath the satisfactions of the cross imputed to him, he is planted with, ingrafted into Christ: *For if any man be in Christ he is a new creature, old things are done away.* 2 Cor. 5, 17—Whosoever is not such, he hath no interest in the *Jesus* of that day. He may perchance in some one of those easy saviours, which these times afford, wherein *opinions* called *holy*, or a *sanctified faction give* such interests, and to be in a *party* is to be *in Christ;* or else he may depend upon that Christ, that may be had with mere *dependence*, that is ours *if we persuade ourselves* he is so. Now sure, he that is persuaded he is Christ's, is either truly so persuaded, or else faisely; but if falsely, that will not advantage him, for God will never save a man for believing a lie; but that he should truly be persuaded so without this duty, is impossible; for *he that is Christ's hath crucified the flesh with the affections and lusts;* therefore by good logic, *he that hath not crucified them is not Christ's*, and evidently whosoever is not *crucified at all, he is not crucified with Christ.*

Our English papers by the Hibernia, are mostly filled with Continental affairs, which have awakened very great interest in Great Britain, and no little anxiety from their possible untoward influence on the state of things at home. All apprehension of trouble seems, however, to have passed away. The country is quiet, and there have been decided manifestations of a loyal and conservative, feeling among the lower classes.—A large numbef of the coal whippers on the Thames—four thousand—recently offered their services to government, as special constables, for the preservation of the peace.

We have no ecclesiastical news of special interest or importance. Dr. Sumner has entered upon his new duties. We find a notice of his having consecrated two new churches, and preached with great acceptance. He will make Addington Park his country residence, and has retained all the late Archbishop's out-door servants on the place. His Grace has been elected President of the Corporation of the Sons of the Clergy, in place of the late Primate. On the day of his Confirmation, in Bow Church, as he was leaving the Church, some one in the crowd near him, gave utterance to his feelings of interest in the event, in this exclammation, "God bless the Archbishop of Canterbury." His Grace acknowledged the kindness by thanking the individual, at the same time saying to those around him, "I, indeed, need all your prayers." One of his first official acts, was the preparation of a Form of Thanksgiving, to be used in all the Churches on Sunday, the 26th of March, on occasion of the birth of another Princess.—His Grace has not yet been enthroned at Canterbury. Some delay has occurred in consequence of his not having yet been able to do homage to Her Majesty, which ceremony is necessary, in order to put him in possession of the *temporalities* of the See. He is Primate, for all spiritual purposes, of all England; but his right to the enjoyment of the temporalities of his office, is still in abeyance. It is singular—observes the Guardian—that so many events have lately occurred, tending to analyze, and exhibit the position of the Church and its dignitaries in relation to the state.

The Consecration of Dr. Hampden had not taken place, at the last advices. It having been currently stated, that Sunday, the 26th of March, had been fixed upon as the day for the solemnity, measures were in progress to ensure as numerous signatures of the Clergy as possible, to the Address and Protest which were to be presented to the Archbishop, who had consented to receive them on Saturday. On the previous *Monday*, over *one thousand names* had been appended to these documents. The three Clergymen—Messrs Huntley, Jebb, and Powell—who had appeared at the Confirmation, and had presented themselves as opposers, have presented a very able paper to his Grace, recounting the facts in the case, and begging that their objections may be heard,—which, they state, are founded upon the suspected unsoundness of Dr. Hampden in the Christian faith. They state also, that they are prepared to show, in detail, that he has in his writings, whether in intention or not, yet in fact, among other things, taught contrary to the VI., VIII., IX., X., XIII., XVI., XX., XXV., and XXXIV., Articles of the Church of England, and in derogation of other Articles, including the first five.

The Dean of Hereford has appealed to the Archbishop as superior visiter of the Cathedral Church of Hereford, and *vacante sede* sole visiter, to determine whether oaths taken on the installation of Bishops, Deans, and Prebendaries, are binding?—or merely formal qualifications for office?—whether, if binding, the Statutes of the Cathedral are to be observed?—and, if so, whether the asserted election of the 28th December, 1847, can be valid?—respectfully requesting him to surcease from consecration until this question and appeal shall be duly settled.

Dr. Graham, the Bishop elect of Chester, is spoken of as a person of the highest talents, and remarkably eloquent. It is feared, however, that he will be the advocate of latitudinarian views. The practice of selecting Bishops, not from the ranks of the Parochial Clergy, but from the Heads of Colleges, and Head Masters of Schools, is commented on with some severity in the Morning Chronicle. The Editor observes, "We are not disparaging school-masters and Heads of Colleges. The former are among the most important men of the State: the latter, might be. We simply say that a circle is not a square; that a man may be very fit for one thing, and very unfit for another; and that to take him from that for which he is fit, and set him to that for which he is not fit, is a double act of folly. Neither would we deprive learned theologians of their due honor, or their just reward; * * * * * * * * but do not reward them at the expense of half a million of souls. A bishopric is not merely a piece of patronage, or a distinction to be conferred indiscriminately on every kind of merit. It is not an asylum for superannuated erudition. It is an awful trust, and a vast work, demanding the freshest energy and the intensest zeal. Learning is a requisite; but it is not the only or the first requisite for the Episcopal Office. The first requisites—pre-eminent holiness of life being supposed—are a capacity for government, knowledge of mankind, and a thorough acquaintance with the system of which the Bishop is the Head. It is among the *elite* of the Parochial Clergy that these qualifications are naturally to be looked for: and to them, therefore, we trust that the Minister will have recourse for his next Bishop. Justice and the public good, alike require, that men should be promoted in that sphere in which they have served, and that the tools should always be given to him that can handle them."

In the House of Lords, in reply to some queries of Lord Stanley, upon the subject of the increase of the Episcopate, the Marquis of Landsdowne said, that the Government still entertained their intention of augmenting the number of bishoprics. In the course of the discussion which ensued, Lord Monteagle deprecated any such increase, and eulogized the working clergy at the expense of the Bishops, who were warmly defended by the Bishop of Oxford.

It seems that the Stall in Durham Cathedral, vacant by the translation of Dr. Sumner to the Archiepiscopal See, is not to be filled.

The London University College has received from an unknown source, the munificent donation of £5000. The only condition of the gift is that it be called "The Andrewes Fund."

The receipts of the Society for the Propagation of the Gospel in Foreign Parts, during the year 1847, amounted to £85,068, 7s. 3d. Of this sum £40,253, 3s. 3d., belong to funds for new and special purposes.

The Rev. James O'Sullivan, late a Parish Priest of the Diocese of Kerry, and John Fitzgerald, Esq., with several other respectable persons, renounced the errors of popery on the 5th ult., in St. Thomas's Church, Dublin.

Lord Shrewsbury has despatched to Rome the Rev. Mr. Connelly,—formerly of the American Church, whose wife has retired to a nunnery,—to meet, by documentary evidence, the various statements and quibbles by which the fact of indifference, if not connivance at agrarian outrage, and 'landlordicide' on the part of certain Irish Popish dignitaries is sought to be palliated.

A College of Arts is to be established in connexion with Queen's College (Medical), Birmingham. A Committee has been appointed to draw up a detailed plan of study, and form rules of collegiate discipline.—The College is to be named Warneford College, after Dr. Warneford, a very liberal benefactor of Queens College, and who has now given £1000 toward this new undertaking.

The alterations in Westminster Abbey, are nearly completed. The restoration of the Choir of Wells Cathedral has been commenced. The seats have been removed to the nave, where Divine service is now celebrated.

The Memorial to the late Earl of Powis, is to consist of Scholarships at Oxford & Cambridge, for the support of Welsh Students, thoroughly acquainted with their own language, intending to become candidates for Holy Orders, and willing to labor in Welsh Curacies. £2000 have already been received.

The University of Cambridge have resolved to present a petition to Parliament against the Roman Catholic Relief Bill.

A Memorial, numerously signed, has been presented to the Vice Chancellor of the University of Oxford, the Heads of Houses, and Proctors, previous to the subject being proposed in congregation, or Convocation, representing the necessity which exists for the extension and better arrangement of the University studies. Particular attention is called to the case of those who are not candidates for honors, and to the evil effects which are produced by the want of an adequate object for academical exertion in so large a portion of the younger members of the University.

The Master and Fellows of Balliol College, Oxford, in conformity with the peculiar privileges possessed by that Society, of appointing their own visiter, have elected the Lord Bishop of Lincoln, (Dr. Kaye,) in the room of the late Archbishop of Canterbury.

In the University of Durham, two Scholarships have been recently founded, one of £40 a year, by Ralph Lindsay, Esq., the other of £21, by the Rev. Dr. Ellerton.

A public meeting has been held, in aid of the Ladies Society for promoting the improvement of children of Negroes and People of Colour, in the West Indies. Resolutions in accordance with the object of the meeting, were supported by the Bishop of Oxford, the Bishop of Antigua (Dr. Davis), Sir E. N. Buxton, and Rev. Dr. Burgess.

The Continent continues in a very disturbed state. Austria, Prussia, Hanover, and several other of the German states have been, more or less, revolutionized.

In France, the Minister of Justice and Public Worship has addressed a circular to Archbishops and Bishops, directing them to advise the Clergy in their dioceses, to take part in the coming elections, and to impress on their congregations the great truths of republicanism.

The Archbishop of Lyons, Cardinal de Bonald, has written to the Minister, protesting against the decree of the commissary of the Government, in suppressing religious communities not authorized by law.

The Protestants of Paris have formed a Democratic Club, for the purpose of securing the success of their friends at the approaching general election for members to the Constituent Assembly.

The New Roman Fundamental Constitution has been formally proclaimed by the Pope. The College of Cardinals, chosen by the Pope, is to be constituted a Senate, inseparable from the same, and two Deliberative Councils for the formation of the Laws, are to be established, consisting of the "High Council," and the "Council of Deputies." The second Council is elective, and to it exclusively pertains the discussion of financial matters. There will also be a Council of State, which will draw up projects of laws, and give advice on administrative affairs in cases of emergency. The Councils are not allowed to propose laws which may effect ecclesiastical or mixed affairs, which may be opposed to the Canons and Discipline of the Church, or which may tend to vary or modify the present statutes. They are also forbidden to discuss the "religious diplomatic relations" of the Holy See, to Foreign Countries. The profession of the Popish religion is indispensable as a qualification for the exercise of civil and political rights.

The Jesuits have been expelled from Naples, at the demand of the people.

It is stated in a letter from Rome, that proposals are now under consideration by the Pope, for abolishing the celibacy of the Clergy.

New Statutes for the Irish Provincial Colleges have been prepared, and are on their way to Rome. It is expected that these new Statutes will give the utmost satisfaction to the Pope; and a new rescript, practically at variance with the former, is looked for.

A LATE WILL.—The public curiosity has been much excited for a few days, concerning the will of probably the wealthiest man in the country. The testator resided in this city more than half a century, and died in it last month. Although, strictly speaking, he was not a member of the Protestant Episcopal Church, yet he nominally belonged to it; as he many years since purchased a pew in one of our city Churches, and his children were brought up in that faith. He was, also, a long time intimately acquainted with several of the Clergy, and the great majority of his intimate friends belonged to the Church; and many of them were of its most influential and active members. It does not appear that any reproach can be cast upon them for improper influence or interested suggestions, in regard to the disposition of his estate. *Not one cent is given to any Church or Religious Institution, here or elsewhere.* A noble endowment is made of a Public Library, for which we thank God first, and then those persons by whom He put it into the testator's mind. The sum is ample for the purpose, and yet less than a quarter of the annual income of the estate. We do not mention it in disparagement of the gift, but to give some idea of the immensity of the estate which cannot be judged of by the will itself. A few days income is also distributed among some public Institutions here, and the poor of his native town in Europe. All the rest is given to his descendants and relatives, with one solitary exception—to "his friend," an accomplished gentleman, who has held a confidential situation in his employ for many years—*a life annuity of two hundred dollars.*

It is a remarkable circumstance, that within a few months past, the two richest men in this community have died, and that neither of them seems to have considered that he had the blessed privilege of doing good to his Church, by proper bequests for the promotion of Religion in this *destitute* land. The reflection occurs, Whether the fault is not in part of us who lived with them? Whether it is not *our* duty to use every proper means to persuade those who have such abundance, to give of it a share back to Him who gave it all to them? Whether in fact we are doing our own duty, when from mistaken motives of delicacy, or any other insufficient cause, we abstain, upon due opportunity, from reminding our neighbor of the debt he owes to God.

We had intended to make some remarks with regard to the following, but our space will only allow us to call the attention of our readers to it:

"THE NEW YORK ECCLESIOLOGIST."

To be published by the New York Ecclesiological Society, under the Editorship of its Committee.

The Society proposes to issue a Periodical every two months, under the above name—its Committee being the Editors. Its chief object will be to extend through our branch of the Church a greater knowledge in matters appertaining to the Divine Service, such as Church Architecture, Church Arrangement, Church Music, Church Decoration, and so forth.

The principal portion of the work will be devoted to Original Papers upon the above subjects, though for the present it is proposed that a part of that division should consist in a reprint of some of the most practical articles in the back numbers of the English Ecclesiologist. Beside this, a portion will be devoted to short reviews of any works bearing on the general subject—another to the notices of new Churches; and the last portion will consist in notices, and answers to correspondents.

The Society would especially call attention to this last, as it is in this way that all applications for advice, and all letters from correspondents, will be answered.

It is by means of a periodical of this character, that the Society wish to supply a want for some time past felt in our Church, and they hope that in this laudable, they may add, *holy*, object, they will receive encouragement and support.

The subscription will be $2 per annum, *payable in advance*, and as soon as two hundred subscribers shall have been obtained, the Society will begin the publication.

The names of subscribers may be sent to the Treasurer of the Society, W. A. McVickar, Esq., No. 8 Columbia College, New York.

By order of the Committee,
THOMAS S. PRESTON, Rec. Sec'y.

New York, April 10th, 1848.

We understand that the 62d Anniversary of St. George's Society of New York, which this day falls on Easter Sunday, will be celebrated on the day following, namely, Easter Monday, the 24th inst., when the members of the Society will go in procession to Trinity Church, where Divine Service will be performed at 3 o'clock, P. M., an address delivered before the President, Vice Presidents, Stewards, and other members, by the Rev. Jonathan M. Wainwright, D.D., one of the Chaplains of the Society, and a collection made in aid of the charitable fund of the Institution.

ERRATA.—An error occurs on the first page of this day's paper which was not discovered until nearly the whole edition had passed through the press, and too late to correct more than one tenth of our issue.

The first piece of poetry from "Keble's Lyra Innocentium" has a double heading, viz: "Palm Sunday" and "The Crown of Thorns." The second heading should be omitted, as that belongs to the second selection. Our readers will please note the correction.

In the notice of *Confirmation and Communion*, in the last number, for "*Examined and revised*," read *examined and approved.*

CARD.—Learning that a rumor exists that it is purposed to close St. Paul's College, the Rector takes this means of informing the friends of the Institution, that such is in nowise his intention—that the rumor is wholly incorrect—and that all arrangements for the continuance of the Establishment, are now in operation, in like manner as they have ever been. J. G. BARTON, Rector.

New Publications.

BISHOP HORNE'S COMPLETE WORKS: 2 Vols. 8vo, New York: Stanford & Sword, 800. pp. 465 & 573.

Of the distinguished Doctors of the Anglican Communion, there is no one whose works may, with more propriety, claim admission into every Library, than Bishop Horne. Thoroughly sound in doctrine and principle, his style is marked by great simplicity and beauty; while on every page you behold the impress of deep spirituality and devotion. The most erudite Theologian may make him his companion: the simple rustic can enjoy and profit by his teaching.

The present edition has the merit of great compactness and cheapness, and will supplant, we trust, much of the trash which has, of late years, found its way into our houses, under the guise of *valuable religious works*; being often the effusions of minds, either wholly adverse to the teaching of Holy Scripture, as witnessed by the Church; or ignorant thereof. We hope that Churchmen will one day learn that every *pious* book, is not therefore fit to be purchased, and taken into their families; but only such as are in conformity with the doctrines and principles of the Reformed Catholic Church.

For private and family devotional reading, Bishop Horne's Commentary on the Psalms, contained in the first volume of the edition, is inferior to no uninspired work extant. For the present holy season, how edifying his reflections on the Pentitential and Messianic Psalms! The following passage from the Comment on the twenty-second Psalm, may well find a place in our columns this week. It may, perhaps, lead some who read it, to turn to the volume and read farther.

Verse 1. "My God, my God, why has thou forsaken me? why art thou so far from helping me, and from the words of my roaring?"

Christ, the beloved Son of the Father, when hanging on the cross, complained in these words, that he was deprived, for a time, of the divine presence and comforting influence, while he suffered for our sins. If the master thus understood the trial of a spiritual desertion, why doth the disciple think it strange, unless the light of heaven shine continually upon his tabernacle? Let us comfort ourselves, in such circumstances, with the thought that we are thereby conformed to the image of our dying Lord, that sun which set in a cloud, to arise without one.

Verse 2. "O my God, I cry in the day-time, but thou hearest not; and in the night season and am not silent."

Even our Lord himself, as man, prayed, "that if it were possible the cup might pass from him," but God had ordained otherwise, for his own glory, and for man's salvation. "Day and night," in prosperity and adversity, living and dying, let us not be "silent," but cry for deliverance;—always remembering to add, as Christ did, "Nevertheless, not my will, but thine be done." Nor let any man be impatient for the return of his prayers, since every petition preferred even by the Son of God himself, was not granted.

Verse 3. "But thou art holy, O thou that inhabitest the praises of Israel."

Whatever befalleth the members of the church, the Head thereof here teacheth them to confess the justice and holiness of God in all his proceedings; and to acknowledge, that whether he exalteth or humbleth his people, he is to be praised and glorified by them.

Verse 4. "Our fathers trusted in thee: they trusted and thou didst deliver them."

"Trust" in God is the way to "deliverance," and the former instances of the divine favor are so many arguments why we should hope for the same; but it may not always be vouchsafed, when we expect it.—The patriarchs and Israelites of old, were often saved from their enemies: the holy Jesus is left to languish and expire under the malice of his. God knows what is proper for him to do, and for us to suffer; we know neither. This consideration is an anchor for the afflicted soul, sure and steadfast.

ALWAYS HAPPY! or Anecdotes of Felix and his Sister Serena. Written for her Children, By a Mother.—First American, from the fifteenth London Edition. New York, Stanford & Swords, 1848. 18mo. pp. 171.

This is a reprint of an English Juvenile work, which first appeared some thirty-five years ago, and has passed through a large number of editions. A friend tells us that it was the favorite book of her childhood; and that her recollections are vivid of the delight with which it was perused.

Domestic Intelligence.

NEW YORK.—*Services by the Bishop of Pennsylvania*—Acting by the request of the Standing Committee of the Diocese:

Fourth Sunday in Lent, P. M., in St. Luke's, Brooklyn, preached and confirmed eighteen persons.

Evening, in Emmanuel Church, Brooklyn, preached and confirmed twenty-five.

Fifth Sunday in Lent, A. M., in Grace Church, New York, preached and confirmed thirty persons.

P. M., in St. Bartholomew's, New York, preached and confirmed seventy-five persons.

Evening, in the Church of the Epiphany, preached and confirmed thirty-two persons.

Ecclesiological Society.—A stated meeting of the "New York Ecclesiological Society," was held at St. Paul's Sunday school-room, on Monday evening, April 3d, 1848.

A report was presented from the Committee, which was adopted.

Original papers were read by Mr. Frank Wills, the Architect, and by Mr. R. Ralston Cox.

The Rev. Dr. McVickar, the Rev. Dr. Haight, and Mr. Robert Ralston, of Mount Peace, were elected Vice Presidents. The Bishop of Maryland was elected a Patron of the Society.

On motion of Rev. Dr. McVickar, it was resolved that the Committee take action, as soon as possible, upon the establishment of a Library, and that a suitable place be provided, where the books may be kept under the care of the Treasurer; *secondly*, that they make known to the Church, that they are ready to give such information as they can, to any who may wish advice respecting Church building or Church arrangements; and *thirdly*, that they take immediate measures for publishing the "Ecclesiologist," according to the design of the statement adopted at the primary meeting.

The Committee reported the election of thirty-one members, in the recess of the Society, according to Law Fourth.

At this meeting the Society elected as members—the Rev. Milo Mahan, of St. Paul's College, College Point, Rev. John I. Tucker, of Troy, Rev. J. Dixon Carder, of New York; Mr. John G. Barton, of St Paul's College, College Point, Mr. Nathan Warren, of Troy, and Capt. Schriver, of Troy.

The attention of Churchmen is again called to the important object which we have in view, and to attain which we would invite the co-operation of all who are interested. The action of the Committee upon the subjects given to them at this meeting for consideration, will be soon published.

THOMAS S. PRESTON, Recording Secretary.

WESTERN NEW YORK.—*Bishop DeLancey's Visitation.*—On Sunday, March 26th, Bishop DeLancey officiated morning and afternoon, in St. Paul's Church, Waterloo, and confirmed in the afternoon, three persons; Prayers and the Preface being read by the Rev. Mr. Wheeler, the minister of the parish.

On Sunday, April 2d, Bishop DeLancey officiated in St. Paul's Church, Syracuse. Morning Prayers were read by the Rev. Dr. Gregory, assisted by the Rev. Mr. Davenport. The Bishop preached and administered the Holy Communion, the Rev. gentlemen above named, assisting in the distribution of the elements. In the afternoon, the Bishop preached and confirmed three persons; the same clergyman reading Prayers, and the Rev. Dr. Gregory reading the Confirmation Preface.

In the evening, services were held in the Free Chapel (the consecration of which was deferred until the whole expense of the lot and building should be paid.) Prayers were read by Dr. Gregory and Rev. Mr. Davenport.—Baptism was administered by Dr. Gregory to an adult, and the Bishop preached and confirmed one person. Full congregations attended these services.

On the 4th, the Bishop preached and confirmed three persons in Zion Church, Rome. Prayers and the Confirmation Preface were read by the Rev. Almon Gregory, the minister of the parish.—*Gospel Messenger.*

NEW JERSEY.—*Confirmation.*—On Sunday, 26th March, (third in Lent,) in St. Stephen's Church, Churchville, the Rev. Mr. Bradin read evening prayers, the minister, the Rev. Mr. Hallowell, catechized the children, and the Bishop examined them, preached, and confirmed three persons.—*Missionary.*

New Church.—A free Mission Church, in the Fifth Ward of the city of Newark, has been organized, under the name of Christ Church; and the Rev. Mr. Lowell, for some years a Missionary in Newfoundland, has been appointed the Missionary. We learn from "The Missionary" that Mr. Lowell's labors have been very encouraging thus far.

St. Mary's Hall.—The Spring Term will commence on the Feast of St. Philip and St. James, 1st May. Punctual attendance is expected. The new building will be ready. Application for admission should be made at an early day. Address the Rev. R J. Germain, Principal.

It will be strictly required that all money for the use of the pupils be committed to the Principal.

Burlington College.—The Spring Term will commence on the Feast of St. Philip and St. James, 1st May. Punctual attendance is expected. The new addition to Junior Hall will be ready. Application for admission should be made at an early day. Address, the Rev. J. W. Bradin, Head Master.

It will be strictly required that all money for the use of the pupils be committed to the Head Master.—*Missionary.*

PENNSYLVANIA.—At a meeting of the Standing Committee of the Diocese of Pennsylvania, held this day—

Testimonials were signed in favor of Mr. Samuel Randall, applying to be recommended for admission to the Holy Order of Deacons.

Application was made by Mr. Joseph J. Elsegood, to be recommended for admission as a candidate for Holy Orders.

Philadelphia, April 4th, 1848.

M. A. DE WOLFE HOWE, Secretary.

Services by the Bishop.—Tuesday evening, fourth, preached in Emmanuel Church, Kensington, and confirmed eleven.

Wednesday, A. M., in St. James's, Philadelphia, admitted Samuel Randall and Rees O. Evans, to Deacon's orders, and confirmed eleven.

Wednesday, Evening, in St. Paul's, Philadelphia, preached and confirmed.

OHIO.—*Ordination.*—On Wednesday, the 22d of March, in All Saints' Church, Portsmouth, the Bishop of the Diocese admitted the Rev. Thomas B. Dooley to the holy order of the Priesthood. Morning Prayer was read by the Rector of the Parish, the Rev. Erastus Brown, and the sermon preached by the Rev. Jas. B. Britton, rector of St Paul's Church, Chilicothe, from 1 Tim. 3: 1; in which the office and duties of the Christian Ministry were set forth with great clearness and force.

On the evening of the same day, the Bishop administered the rite of confirmation to ten persons, and preached.

The above were but a part of a series of interesting services, in which the congregation united with great devotion, and thereby manifested their appreciation of the faithful labors of those whom the occasion had brought together.

The Rev. Mr. Dooley left the next day to enter upon his charge of —— Church, Pomeroy, Meigs co.—*Protestant Churchman.*

NORTH CAROLINA.—*Mr. Editor,*—Will you insert in your paper the following acknowledgment?

Mocksville, N. C., Feast of St. Matthias, 1848.

In the name and behalf of the Church of St. Philip the Deacon, I would acknowledge the receipt of the very beautiful present of materials for our Altar cloth, from the Rev. Dr. Croswell of Trinity Church, New Haven, Connecticut.

May this work of his be found perfect before God, and be remembered to him for good in that great Day, for His sake, the place of whose Presence it is intended to adorn?

O. S. PRESCOT.

[*Banner of the Cross.*

Clerical Changes.

The Rev. Enoch Bayley has been received into the Diocese of Maryland by letters dimissory from the Rt. Rev. the Bishop of Delaware. P. O. East Newmarket, Dorchester county.

The Rev. Alexander J. Berger has also been received, by letters dimissory from the Rt. Rev. the Bishop of Virginia, into the same diocese.

The Rev. Joseph H. Nichols having completed his temporary engagement with Trinity parish, Bristol, Ct., has accepted an invitation to the rectorship of St. Peter's Church, Cheshire, and designs to remove to the latter place early in May.

The Rev. John J. Kerr has resigned the rectorship of the Church of the Advent, Philadelphia, and the Rev. Samuel A. Clark, of Plymouth, Mass., has been elected by the Vestry as his successor.

The Rev. W. H. Trapnell has been invited to take charge of St. John's Church, Concord, Delaware county, Pennsylvania.

The Rev. Samuel T. Carpenter is engaged in Missionary labors at Spring Grove, and adjoining districts, in Lancaster county, Penn.

Rev. Levi Bull has resigned the charge of St. Mary's, Warwick Township, and accepted a call to Bangor Church, Churchtown, Penn., which he will supply in connection with St. Thomas's, Morgantown.

The Rev. Enos Woodward has resigned the rectorship of St Mark's Church, Honey Brook, Penn., and accepted a call from St. Mary's, Warwick Township, uniting it to his charge of St. Andrew's, West Vincent.

The Rev. James A. Woodward has received and accepted a call to the rectorship of St. Mark's, Honey Brook, Chester county, Penn.

Died.

On the 4th inst., in this city, JOHN HEATH, aged 67 years.

Mr. Heath was for many years Senior Warden of Zion Church, New York. It was under his direction, as master builder, that the present edifice of that church was erected: and as long as health would allow, he watched over it with a parent's care.

His life was a constant quiet and happy illustration of the principles of the Christian religion. He was very generally and highly esteemed. Those who knew him best loved him most.

Mrs. MARY WELSH, relict of the late James Welsh, in about the 80th year of her age.

Mrs. Welsh was a parishioner of Zion Church for many years, and a communicant of the same. By her last will and testament, she made many bequests to a number of friends, and several charitable institutions, among which the church she had so long attended, and in whose welfare she took a deep interest, was not forgotten.

The funeral of these two persons were remarkable for the necessity which existed for blending the ceremonies of burial. The same day and hour having been assigned for the interment of each, it was appointed that the two processions should arrive simultaneously, the one at the upper the other at the lower door of the church, and then while the Rector proceeded up the middle aisle reciting the sentences at the opening of the service, they should pass up on their respective sides of the church, and deposite their dead before the altar on the outside of the chancel, the font being the object which separated the coffins from each other.

The full burial service was performed, the sentence committing the bodies to the ground having been repeated separately over each. The choir of the church sang two of the anthems of the service, and the 124th Hymn, in an appropriate manner and with solemnizing effect.

The religious exercises having been concluded, the procession which attended the remains of Mr. Heath first left the church, and deposited their dead in a neighboring place of interment. After which the remains of Mrs. Welsh, followed by many acquaintances and friends, were conveyed to a distant cemetery.

The strict order and propriety maintained throughout the services—the perfect avoidance of the temporary interference or confliction of the processions with each other—contributed its share to the exceeding impressiveness of the occasion.

At Paterson, N. J., on Friday, the 7th inst., SUSAN B., wife of E. B. D. OGDEN, Esq., aged 43 years.

It was the declaration of our Blessed Lord to Simon Peter on a certain occasion, "What I do, thou knowest not now, but thou shalt know hereafter." And often are we poor mortals compelled to assent to this saying of Him who spake as never man spake. As in the present instance, it is not unfrequently that death seizes on those who most adorn the doctrine of God their Saviour, in all things, and who hence can least be spared from a corrupt world. Such was emphatically the character of the deceased; and of her it might truly be said, "Behold an Israelite indeed, in whom is no guile." Of her virtues as wife, mother, relative, and friend, I need not speak. They are engraven on many a sorrowful heart, and will long be remembered by more than a few with fondest affection. There was however one other point about her, which well deserves to be noticed. Born and educated in the Church, she was a Church woman from principle, and not from expediency. To her, as to her Lord, the gates of Zion were better than all the dwellings of Jacob. Whatever concerned that, had an interest for her, and its troubles she felt as much as she did her own. Yet she did not in her zeal for the Chnrch, forget what is more important still—love for, and faith in, the Church's Saviour. It has been the writer's lot to stand by many a sick bed; but never did he meet with a case where more steadily than here, all self-righteousness was renounced, or the whole soul rested more completely on the Lamb of God. And never by aught that fell beneath his notice, was he more convinced that true Churchmanship and true Christianity are but synonymous terms. She has parted indeed from us, but only for awhile. There is another land where the night never comes, and the spoiler never treads. And there do we believe that if we continue unwearied in well doing, shall we meet with the lost again, and renew once more the friendship which death for a time has broken. So may it be, for Christ's sake.

J. E. T.

At Charleston, S. C., on Sunday, the 19th ult., PHEBE C. HARISON, widow of the late Richard N. Harison, aged 56 years.

Notices.

EPISCOPAL MISSION TO SAILORS IN THIS CITY.

A number of ladies favorable to this cause intend holding a Fair, immediately after Easter, the proceeds of which are to be presented to the *P. E. Church Missionary Society for Seamen*, to aid in relieving them from their present indebtedness.

Any donations for this purpose will be thankfully received by Mrs. Haight, at No. 25 East 14th street, one door west of Union Square; or at Cromwell, Haight & Co., 88 Maiden Lane; Mr. George C Morgan, 44 Pike street; Mrs. Forbes, 6 Abingdon Square; Mr. Charles Ely, 201 Washington street, Brooklyn.

The Fair will be held at the "*Minerva Rooms,*" No. 406 Broadway, on *Wednesday and Thursday, the 26th and 27th of April.*

The Committee will be in attendance on Tuesday, the 25th, (at the rooms at 10, A. M.,) to receive donations.

New York, April 15, 1848.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Monday evening next, 17th inst., at half-past 7 o'clock.

THOS. P. CUMMINGS, Rec. Sec'y.

New York, April 15, 1848.

CHURCH OF THE HOLY APOSTLES.
Corner of 28th street and 9th Avenue.
Rev. ROBERT S. HOWLAND, Rector.

This Church is now opened for Divine Service every Sunday at 10 1-2, A. M., 3 1-2, and 7 1-2, P. M.

A committee of the Vestry will be in attendance at the church every Wednesday and Saturday, from 4 to 5 P. M. Applications may be made at other times, to

C. D. VARLEY, M D., cor. 23d st., and 9th Av.
WALTER ROME, Manhattan Gas Works, 18th street, near 10th Avenue.

New York, April 15, 1848.

Church of St. George the Martyr.—No. 563 Broadway, between Prince and Spring.—Divine Service every Lord's Day, at 10 1-2, A. M., and 7 1-2, P. M. Catechetical Instruction at 2 1-2, o'clock.

Seats Free—British Emigrants and English Residents who have no stated place of worship, are earnestly invited to attend.

CHURCH DU ST. ESPRIT.
Corner of Franklin and Church streets.

The Rt. Rev. Alonzo Potter, D.D., will administer the rite of confirmation in the above church on Sunday next. Service to commence at 3 1-2 o'clock. At the conclusion of this service with the "*Te Deum laudamus,*" a collection will be made in behalf of "The Church of our Redeemer."

Episcopalians, *generally*, are respectfully invited to attend. April 15, 1848.

Calendar.

APRIL.

16. Sunday next before Easter.
17. Monday before Easter.
18. Tuesday before Easter.
19. Wednesday before Easter.
20. Thursday before Easter.
21. GOOD FRIDAY.—*Proper Psalms instead of the Psalms for the day.*
22. Easter Even.
23. EASTER DAY.—*Proper Anthems* (printed immediately before the Collect) *instead of* "Venite Exultemus;" *and Proper Psalms instead of the Psalms for the Day.*
24. Monday in Easter Week.
25. Tuesday in Easter Week.—St. Mark the Evangelist.
30. First Sunday after Easter.

To Correspondents.

"Search," and "E., No. 2" are unavoidably crowded out this week.

"H. M. M." did not arrive in time for to-day's paper.

"Contributor, No. 5" is received.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 4th inst., the Treasurer has received the following contributions:

Through E Wilcox, R A in Pa, St Stephens, Phil'a, of which $15, 50 is for Bp Kemper's mission, $148,34; Miss. Soc. Emmanuel Ch'ch, Kensington, Bp Chase's mission, 15; Christ Ch, Meadville, half 5; St John's, Morristown, of which 13 60 is from the S Sch, hf 37.24—205, 58. Capt J G Martin, Fort Munro, Va, 30; thro J K Sass, R A in S C, Monthly Miss Lec, March, 15,31; Prince Georges, Winyaw, 10; Ladies W S, Edisto Island, for Bp Freeman's mission, 20; St Michael's Charleston, 74,76; for West'n miss'ns, 15—135,07. St John's Elizabethtown, of which 14,62 is special, for Wisconsin, 33,69; S S Sold's mission Ch, St Cornelius, for an Indian boy at Duck Creek, 1,08; St Peter's, Charleston, for mission at Fayetteville Creek, 10; St George's Fredericksburgh, Va, 10; Christ ch, Westerly, R I, 25; thro D Sec, from P M N, Baker co, Ga, 10; Mrs N, 5; Miss W, 2; 2 girls, 1; few members of Christ ch, Savannah, Ga, Rev E Neufville, D D, Rector, for Western missions, 40—58. Trinity ch'ch, Swedesborough, N J, 8. Total $516,32. THO'S. N. STANFORD, Treas.

New York, April 11, 1848. 139 Broadway.

FOREIGN MISSIONS.—Through E Wilcox, Phil'a, Jacob P Donaldson, 6th paymnt. ed. boy in Africa, $20; St Stephens' Ch'ch, Phil. for Constantinople, 70,34; S S. Emmanual ch, Kensington, 8th pay't, ed two boys in Africa, 40; F Bible Class, of do, for Bp Boone, 10; Miss'y soc'y, St Philip's ch, China 50, Africa 50; Christ Church, Meadville, Pa, half 5; St John's, Pequa, Lancaster co, 7, St John's Norristown, hf 24,18; do S S, hf 13,07; Piedmont ch, Madison co Va, for Africa and Greece, 6.38; St Thomas's ch, do, Rev J Earnest, for do, 5; Do do, Mrs L A Shephard, for do 5; Young ladies Bible class, St Pauls ch, Phil'a, ed Helen J May and Sam A McCoskry, Africa, 40—365,97. S S Trinity ch, Newport, R I, hf yearly pay't ed Francis Vinton and Salmon Wheaton, Africa, 20; St Peter's ch, Charleston, S C, a member, sup. Bp Boone, 20, do ed, Africa, 20; Ch of Ascension, N Y. W H A, ed China, 50; Christ ch, Mobile, Ala, Bp Polk's mission so'y, ed E A Jones, Africa, 20; family mite box, 3,15; Ch of Ascension. N Y, ed China, 75; St Stephens' chap, Charleston, S C, mon miss lec, 1,45; St Michael's ch, do, Africa, 5, do Constantinople, 5,66, do missions generally, 69,62; St James's ch, James Island, do, for China, 20; St Peter's ch, Charleston, for Africa, 215,68; S S of do for do, 3; Working soc'y of do, for Mrs Hill's school, Greece, 80; St Peter's ch, do, tow'd Bp Boone's salary, 480,18, Ladies of do, ed China, 24,50, sun school of do, for do, 85,02, Mrs A H Belin and daughter of do, for do, 40—928,38; thro Rev C H Halsey, Epiph off's, St Paul's ch, Selina, Ala, 7; Voluntary off'g from colored persons of Baker co, Ga, for Africa, 6,12, do two do, Savannah, for do, 1—14,12. Patapsco F Ins, Ellicott's mills, Ia, for Constantinople, 27; sun sch St Stephens ch, Providence, R I, for Africa, 8; Christ ch, Westerly, R I, hf 25; sun sch of do, for ed Frances Sophia Vail, 20; Trinity ch, Swedesboro, N J, 3. Total, $1631 35.

The above contributions have been received since his acknowledgment of 4th inst., by J. SMITH ROGERS, Treas'r,

New York, April 11, 1848. 281 Broadway.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN. The Treasurer acknowledges the receipt of the following sums, since the date of his last acknowledgment, February 14, 1848:

A B McDonald, C N S Rowland, T D Meigs, C Jennings, J A Bogert, J Buckley, jr, Mr and Mrs D Huntington, Capt C C Berry, J S Sandford, F A Guion, C W Sandford, J Jay, B J Hathaway, J R Kearney, Mrs Maxwell, A H Snowden, J Bluxom, D Duer, H C Hobart, S Cornell, J C Merritt, R C Fisher, C R Swords, annual subscribers, each 2—48; Mrs Wickham, Mrs Hofffian, M S Hoffman, H S Hoffman, Mrs Pattison, C Hoffman, J F Hoffman, unn'l sub's, each 1—7; C J Aldis, do'n, 10; Cash 50; Cash 1; Mrs D Huntington, 1, X L, thro'h Stanford & Swords, 10; J H Headley 1; R Haskell 5; C M L 5; Wm A Smith, annl sub, 5; A G P, jr, 5; Wm Benjamin, jr, & co 2; Geo F Thomae 10; J H Ruckle, for life mem'p, 15; E Whitehouse 2; "The Seamen's Friend," thro Rev B C C Parker, 20; col at Calvary ch, N Y, after sermon by Rev C C Parker, 28,36; St Thomas's ch, N Y, ap thro Dr VanRenssalaer, 50, Trinity ch, Fairfield, Ct. (Southport Bo) pr Rector, Rev N E Cornwal, 16,50; St Luke's ch, Brooklyn, after a sermon by Rev D V M Johnson, 19,51; Grace ch, N Y, after sermon by Rev D Taylor, 220; Collections from Ships, Boxes, 23,98; do in boxes at chapel of Holy Comforter, for the miss, 13, for books 14,52; do at chapel of Our Saviour, for miss, 25,13, for books 33,86. Total, $812 65. J. DAVENPORT, Treas'r,

New York, April 10, 1848. 10 Platt-street.

N. Y. BIBLE AND COMMON PRAYER-BOOK SOCIEEY. The Treasurer acknowledges the receipt of the following sums:

Emmanual ch, Cumberland Md, Rev D H Buel Rector, $10; Saint John's ch, Kensington, Ulster co, Rev G Sayres Rector, 4; Rt Rev J Kemper, D D, donation, 2; Rev G R Bartlett, Prayer Books sold, 3; Hezekiah Wheeler, ann'l, 2. Total $21. THOS. BUTLER, Treas'r,

New York, April 11, 1848. 20 John street.

P. E. TRACT SOCIETY.—The Treasurer acknowledges the receipt of the following sums:

Emmanual ch, Cumberland, Rev D H Buel, $9; Rev E A Renauf, Lowville, W N Y, dona'n, 1; S M Hitchcock, annual, 2. Total $12.

The society has just published "The Church Catechism, and Articles of the Church," in the German language, in a tract of 18 pages.

New York, April 11, 1848. THOS BUTLER, Treas., 20 John.

Advertisements.

MERCY TO BABES.—A Plea for the Christian Baptism of Infants, *Addressed to those who deny the validity of that practice, upon the grounds of the doctrine of Baptism, and the eternal sense of Holy Writ, and of the domestic, social, and religious nature of man—By the Rev. William Adams, S. T. P., Presbyter of the P. E. Church in the diocese of Wisconsin.* 1 vol. 12 mo.

"Adams' 'Mercy for Babes' is a book of rare originality and power. It is an argument of no ordinary cogency, well conceived, and in the main well put, for the right of infants to the seal of blessing in the sacrament of baptism. The writer eschews controversy, and undertakes to lay down his doctrine, and prove it, on its own merits from the Bible only. He does it, and does it well. We know a case in which his end has been attained. An anxious and intelligent 'inquirer' was distressed by some of the common specious objections to infant babtism, which are so successful with the many who have neither ability nor inclination to examine thoroughly into their validity. 'Mercy to Babes' was recommended, and the result was perfect satisfaction. The ground was cut up beneath the controversial statements that had given trouble, and they lost all their value. The literal truth of Scripture destroyed them. They were not opposed—not refuted—there was no room left for them. Truth, exhibited by no mealy-mouthed assertor, but with honest plainness and earnestness, took hold of the mind, convinced it, preoccupied it, and left no room for adverse sophistry and false assertion. * * * * Late years have brought out several *good* works on *branches* of the pædo-baptist question; this is the first that has touched the *root.*"—*Church Times.*

Lately published by
April 15. STANFORD & SWORDS, 139 Broadway.

NEW English Theological Works, imported by *D. APPLETON & CO.*, 200 Broadway.—Noctes Dominica, or Sunday Night Reading, made applicable to the Proper Lessons for Sundays throughout the year, compiled from various authors by the Hon. Sir Edward Cust. 1 vol. 8 vo. $4,25.

Reciprocal Obligations of the Church and the Civil Powers—by J. L. Ross, M. A. 1 vol. 8 vo. $3.

Annotations on St. Paul's First Epistle to the Corinthians—by Thos. W. Peile, D.D. 1 vol. 8 vo. $1,75.

Annotations on St. Paul's Epistle to the Romans—by T. W. Peile, D. D. 1 vol. 8vo. $1,87.

The Gospel Narrative of our Lord's Ministry, (the 2d year,) Harmonized with Reflections—by Isaac Williams, B. D. 12mo. $2,25.

The Principles of the Book of Common Prayer Considered—by W. J. E. Bennett, M. A.—a new and cheap edition. 12 mo. $1,50.

Mores Catholici, or Ages of Fath, Vol. 3.

Sketches of Continental Ecclesiology, or Church Notes in Belgium, Germany and Italy—by Rev. Benjamin Webb. 1 vol, 8vo. $4.50.

The Confessions of St. Augustine, Books 1 to 10—a cheap edition.

The Church of England Protestant's Manual of Family Devotion, by William Power Hicks, a Layman. 1 vol. $1,75.

D. A. & CO. receive by every Steamer a few copies of all the new Church Publications. *Single Copies of books imported to order.*

GAME OF CHESS.—D. Appleton & Co. have just published '*CHESS FOR WINTER EVENINGS,*' containing rudiments of the science and elementary analysis of the most popular games, &c. Also, a series of Chess Tales, with illustrations on steel. Edited by H. R. Agnel. One handsome volume, 12 mo, $1,75.

"The work is worthy of its form. It is the best, most complete, and clearest treatise upon Chess that has ever been published in English. We speak advisedly, too, being a thorough lover of that most noble game, and having dipped into all the works of any eminence which have appeared upon it. The selection of problems is an exceedingly interesting one, and the volume is interspersed with some curious novelties, translated from those famous French Chess Tales which appeared in 'Le Palamede,' a Chess magazine well known in Europe. Besides innumerable wood cuts, consisting of diagrams of games, &c, there are four steel engravings, illustrative of these tales.—*Richmond Examiner.*

D. A. & CO. also publish—The Manual of Chess, containing the elementary principles of the Games, by Chas. Binny; 1 vol, 18mo, paper cover 25 cents, cloth 38.

The Economic Chess Board Companion—being a chess-board provided with a complete set of chess men, adapted for playing in cars, steamboats, &c., invented by P. Roget, M. D. 50 cents.

EPISCOPAL ACADEMY of Connecticut. This institution originated with the good Bishop Seabury, and has now been in existence more than half a century. The Trustees are appointed by the Convention of the Diocese, and the Principal is a Presbyter of the Church.

The Principal and Assistants devote their whole time and attention to the instruction and management of the scholars. Every branch is taught requisite to prepare young men for college, or for the active pursuits of life. The Institution is situated in Cheshire, a delightful and retired village, 13 miles from New Haven, and 25 from Hartford. There are 3 terms in the year, of 14 weeks each, the 1st beginning on the 2d Thursday in September, the 2d on the last Thursday in December, and the 3d on the 4th Thursday in April.

The charges for tuition are $7 per term for the Classics and the higher English studies, and $6 for the lower. Board may be obtained in respectable families at from $1.75 to $2 per week, exclusive of fuel, lights and washing. The Principal receives into his family such pupils as their parents desire to place more particularly under his charge, at an expense of $50 per term, including everything except books and stationary. Bills payable one half in advance, and the balance four weeks before the session closes.

For further particulars, inquire of the Principal,
Cheshire, April 18, 1848. 3t$ S. B. PADDOCK.

CHURCH REVIEW.—The Church Review and Ecclesiastical Register, No. 1, Vol. 1, just published, and for sale by STANFORD & SWORDS.

GREAT Literary, Scientific, and Religious Attraction, at 146 Nassau street.—50.000 volumes of the most curious, rare, and recondite works, gleaned from all the great literary emporiums, are now offered for sale at the above great Bazaar of Knowledge. The extraordinary additions of rare and curious works lately received, are the admiration of all who visit the establishment. The prices are unprecedentedly low, for cash. There is now on hand a large supply of French, Italian, Spanish, and German Books, from the continent of Europe: while from London it has received 12,000 fresh volumes—enough to dazzle the eyes of every beholder. None, therefore, in quest of books, need fear disappointment, for there is no subject on which the best works may not be found. It is, if possible, more distinguished by its cheapness than anything else, though its riches, variety and extent are truly wonderful. JOHN DOYLE.
Cheap Ancient and Modern Bookseller, 146 Nassau-st, N. Y. a15:tf

(LONDON) CHRISTIAN REMEMBRANCER.
Price reduced from $7 to $4 50.

MESSRS. D. APPLETON & CO have made arrangements with the Publisher of the above named leading Church Review by which they will be enabled to furnish it hereafter—beginning with the January number, 1848—for Four Dollars and Fifty cents per annum—provided one hundred subscribers are obtained. The character of the Remembrancer is well known. For the ability, variety, and brilliancy of its articles, it is surpassed by no Review, whether English or American. It is devoted to the interests of the Church, whose principles it illustrates and defends with remarkable power. To subscribers residing out of New York the price will be Five Dollars, including postage. Early application should be made to D. APPLETON & CO.,
April 8—2t 200 Broadway.

SCHOOL FOR BOYS,
At Elizabethtown, New Jersey.

THE next session of the subscriber's school will commence on Monday, April 10th. Terms, per session of 22 weeks, $65, including board, washing, &c. References—N. G. Ogden and D. D. Keyes, Esq., New York city; and Rev. R. C. Moore, Elizabethtown. For further particulars, address the subscriber,
April 1—2t$ T. W. FOOTE.

FOR SALE.

ONE of the best PEWS in the Church of the Ascension. No. 61, Middle Aisle, about half way up.
Apply to G. W. Burnham, 40 Clinton Place; or to the Sexton. March 4—8t$

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A new pamphlet containing much original matter illustrative of the benefits of Life Assurance, can be had at the Society's chief office, 74 Wall street, *gratis*
J. LEANDER STARR, General Agent.
April 1—3m.

ST. CLEMENT'S SCHOOL.
The Rev. ALEXANDER S LEONARD, A. M., Rector.
THOMAS B. STIRLING, A. M., Master.

This Institution will be open for the reception of a select number of boys on Monday, 3d April, in the Sunday School Room of St. Clement's Church, until its own permanent room shall be prepared.

Boys will be fitted for College, or Commercial life,—or their instruction will be carried forward to any point, desired by parents and guardians. A sound and thorough education, in the fullest sense, and on Christian principles, is what this School is designed to give.

In addition to the personal labors of the Rector and Master, with their Assistants, the Institution will have the advantage of the counsel of the Rector of the Parish, the Rev. C. S. Henry, D.D., Professor of Moral and Intellectual Philosophy, in the University of the City of New York, as Visitor.

For information as to terms of admission, &c., application may be made to the Rector, at the School-room.
April 8—2t$

ENGLISH AND FRENCH BOARDING SCHOOL FOR BOYS.
Rev. S. DOUGLASS, A. M., Rector.

THE splendid mansion, now known as "the New York Orthopedic Institution," has been rented for the purpose of establishing an English and French Boarding School for Boys. The building is situated immediately upon the bank of the Hudson; and there are connected with it about twenty-five acres of land, thus affording ample space for play grounds. The distance from the City Hall is about 5 1-2 miles; and access to the Institution is by the Bloomingdale road, stages upon which pass the premises every 40 minutes.

The Institution is designed to afford the most ample opportunities for thorough instruction in English, Classics, Mathematics and French; the latter will form part of the *daily* study of the pupils, *and that without any extra charge.*

Strict attention will be paid to the moral and religious culture of the pupils.

The Institution will be opened on Monday, April 3d, 1848, but pupils will be received at any time, and charged only from the time of entrance.

For the accommodation of parents in the city, who may desire it, the Rector will receive pupils, and give them all the advantages of the Institution, with board, from Monday till Friday.

For further particulars, as to terms, &c., see Circulars, which can be obtained at the office of the "Churchman," and at the bookstore of the Messrs. Appleton.

The Rector refers by permission to the following gentlemen—

Rt. Rev. W. H. DeLancey, D.D. LL.D.; Rt. Rev. W. R. Whittingham, D.D.; Rev. S. F Jarvis, D.D. LL.D.; Rev. Bird Wilson, D.D. LL.D; Rev. W. H. Berrian, D.D.; Rev. Samuel H. Turner, D.D.; Rev. J. M. Wainwright, D.D,; Rev. J. F. Schroeder, D.D.; Rev. S. Seabury, D.D.; Rev. J. H. Price, D.D.; Rev. B. I. Haight, D.D.; Rev. R. Cox; Charles Anthon, LL. D.; W. H. Harison, Esq., A. J. Bleecker, Esq., Abel T. Anderson, Esq., H Waldo, Esq., O. E. Hosmer, Esq., A. V. Williams, M.D., J. M. Bradhurst, Esq. April 1.

YOUNG LADIES' SCHOOL,
NO. 870 BROADWAY, UNION SQUARE.
NUMBER OF PUPILS LIMITED TO FORTY.
Rev. HENRY DANA WARD, Rector.

ASSISTED by Mrs. Ward, and by a resident ENGLISH, and a resident PARISIAN Governess, and also by ITALIAN, GERMAN, and SPANISH Ladies, to accustom his pupils to converse with propriety in those Languages.

Learned Professors will be employed to give Lectures on Astronomy, Botany, Geology, Natural Philosophy, and Chemistry.

In commencing his enterprise, the Rector relies, under Providence, on much experience and past success in the disciplining and training of the young—inspiring them with the love of learning and of virtue, and cultivating in them habits of order and diligence in duty; and he respectfully presents his School to the public under the patronage of the following distinguished names—

Rt. Rev. Manton Eastburn, D.D., Massachusetts.
Rt. Rev. J. P. K. Henshaw, D.D., Rhode Island.
Rt. Rev. Alonzo Potter, D.D, Pennsylvania.
Rt. Rev. Wm. R. Whittingham, D.D., Maryland.
Rt. Rev. Wm. Meade, D.D., Virginia.
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Rev. Dr. Crocker, Providence, R. I.
Rev. Dr. Hawks, New Orleans, La.

NEW YORK.
Rev. S. L. Sruthard, Rev. L. Carter, Rev. G. T. Bedell,
Rev. Lot Jones, Rev. Ed. D. Smith, Rev. L P W. Balch.

Pupils will be received on the first Monday in April. Quarters will commence May 8th, September 10th, December 1st, February 20th. April 1.

MISS BALLOW will remove her Boarding and Day School for Young Ladies from No. 10 Albion Place, to Twenty-second street, between Broadway and the Fourth Avenue—(the first stone-front house from Broadway;) and will be prepared to receive her pupils on Monday, the 1st of May. The situation is airy and pleasant, and very convenient of access both by omnibus and rail-road. There will be vacancies for a few Boarders besides those already under Miss Ballow's care; and she can also receive an additional number of Day Scholars.

The regular course of study comprehends all the branches of a finished English and French education; and every facility will be afforded for the acquirement of other languages, Music, &c. Miss Ballow will continue to devote her entire personal attention to the care and instruction of her pupils, and will be assisted by the most competent Teachers

French is the language spoken in the school and family.

Until the middle of April, Miss Ballow may be seen at her present residence; where she will be happy to give further information with regard to her system of instruction, discipline, terms, &c.; and to refer to the parents of young ladies who have been or are now her pupils.
March 25—tf

DUTCHESS COUNTY ACADEMY,
Poughkeepsie, New York.
Rev. P. STANFORD BURCHAN, Principal.

THE Summer Term of this Institution will commence on Wednesday, the 3d of May.

Terms—Board and Tuition, - - - $40 per quarter.
Music, Drawing, Modern Languages, and Gymnasium, extra.

Reference to Rev. Dr. Wainwright, Rev. Dr. Haight, Rev. Dr. Forbes, Rev. Dr. Sherwood, Rev. Homer Wheaton, Rev. A. D. Traver, Rev. S. H. Weston—Thomas C. Butler, Esq., David Hubbell Hoyt, Esq.
April 8—6w

BOARDING SCHOOL—Irving Institute, Tarrytown, N. Y.—The Summer Term will open on Monday, the 1st of May, with a new and improved organization of the classes. A Juvenile Department, embracing young lads of seven and eight years of age, will be established in connection with the Institution.

The attention of parents and guardians is respectfully invited to the pamphlet Circular for this year; to be obtained of any of the patrons of the Institute; of Clark & Austin, 205 Broadway; or of the undersigned.
WILLIAM P. LYON, A. M., Principal.
April 8—4t$

BOARDING SCHOOL, SHREWSBURY, N. J.
REV. H. FINCH, Principal.

THE location of this School—in the vicinity of Long-Branch—is one of the most pleasant and healthy in the country—with an easy and daily communication with the city. The summer term will commence on the 1st of May. For particulars, apply at this office; the bookstore of Messrs. Stanford & Swords, No. 139 Broadway, and at the Protestant Episcopal Sunday School Union, No. 10 John street. April 8—6t

TO FAMILIES PROPOSING TO SPEND THE COMING SEASON IN THE COUNTRY.—A Church Family, who have had some experience in Boarding, residing in a large and commodious mansion, at a beautiful and commanding point, on the banks of the Hudson, between which and New York steamboats ply in two hours and a half, four times a day, will be glad to accommodate, through the coming season, six or eight families with board and eligible rooms. The arrangements for the household are such, that the terms can be made moderate.

Poetry.

From Keble's Lyra Innocentium.

GOOD FRIDAY.

THE CROSS LAID ON INFANTS.

"And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus."

"Well may I brook the lash of scorn or wo
On mine own head to fall:
An evil mark is on me: well I know
I have deserved it all.
But these my tender sheep,
What have they sown, such ill to reap?
Why should a new-born babe the watch of sorrow keep?"

Stay thee, sad heart, or ere thou breathe thy plaint,
And still thee, murmuring tongue,
And mark who climbs the hill, so meek, so faint,
Whose brows with anguish wrung
On the rough way drop blood;
How rushing round Him like a flood,
They drag Him, fallen beneath the accurs'd and galling wood.

Nor Him alone. They seize upon his way,
Early that fearful morn,
One hastening Zion-ward, and on him lay
Part of the pain and scorn,
Part of the Cross: who knows
Which in his secret heart he chose,
The persecutors' peace, or the meek Saviour's woes?

Bowed he with grudging mind the yoke to bear,
Or was the bitter sweet
For Jesus' sake? Lo, in the silent air
On unseen pinions fleet
The hosts of scorn and love:
With the sad train they onward move:—
Owns he the raven's wing, or the soft gliding Dove?

O surely, when the healing Rood he felt,
The sacrificial fire
Of Love redeeming did his spirit melt,
And with true heart's desire
He set where Jesus trode
His steps along the mountain road,
Still learning more and more of His sweet awful load.

Thou leanest o'er thine infant's couch of pain:
It breaks thine heart, to see
The wan glaz'd eye, the wasted arm, that fain
Would reach and cling to thee.
Yet is there quiet rest
Prepared upon the Saviour's breast
For babes unconscious borne on Calvary to be blest.

Nor to the darlings of thine aching heart,
Nor to thine own weak soul,
Grudge thou the good Cyrenian's patient part,
The Cross that maketh whole
Met unawares, and laid
Upon the unresisting head,
The tottering feet upon the way of sorrow led.

What if at times the playful hand, though weak,
From the safe bosom part
The nursing Father's awful crown to seek,
And find it thorns, and start
With grieved and wondering call?
Who but would joy, one drop should fall
Out of his own dull veins, for Him who spared us all?

Ecclesiastical.

From the Journal of the General Convention.

REPORT ON THE STATE OF THE CHURCH.

INDIANA.—In this Diocese there are 22 organized Parishes, and 16 Clergymen—12 of whom are regularly officiating within its bounds. The number of families reported in July, 1847, in 12 parishes, was 288. The following presents a comparative view of the condition of the Diocese in the years 1845, 1846, and 1847:

Baptisms, Infants, 1845, 135; 1846, 94; 1847, 131. Total, 360.

Baptisms, Adults, 1845, 25; 1846, 9; 1847, 24. Total, 58.

Persons Confirmed, 1845, 97; 1846, 27; 1847, 53. Total, 177.

Communicants, New, 1845, 98; 1846, 41; 1847, 55, in 13 parishes. Total, 194.

Communicants Removed, Displaced, or Deceased, 1845, 60; 1846, 34; 1847, 54. Total, 148.

Communicants Reported as Regular, 1845, 581; 1846, 559; 1847, 552, in 18 parishes.

Marriages, 1845, 30; 1846, 20; 1847, 20. Total, 70.

Funerals, 1845, 84; 1846, 33; 1847, 70. Total, 187.

Sunday School Teachers, 1845, 85; 1846, 84; 1847, 103, in 14 parishes.

Sunday Scholars, 1845, 547; 1846, 579; 1847, 668, in 15 parishes.

Contributions for the Episcopal Fund, 1845, $97 60; 1846, $25 95; 1847, $138 05. Total, $261 60.

Contributions for Missions, and other kindred objects, 1845, $246 18; 1846, $55 37; 1847, $180 76.

Contributions for Parish Churches, &c., 1847, in 5 parishes, $1,800.

Contributions for the Relief of the Sufferers in Ireland, 1847, $91 64, at 8 stations.

Total Contributions, $2,635 55.

There are 4 Candidates for Holy Orders, viz: Josiah Phelps, William H. Morrison, Homer Wheeler, and G. A Chase.

Two efforts have been made within fifteen months to secure the exclusive services of a Diocesan, but both have failed; the gentlemen respectively elected in July, 1846, and July, 1847, having both declined the acceptance of the office proffered to them.

Two Churches have been consecrated, viz: St. Mary's, Delphi, and St. Stephen's, Terre Haute; and two are in progress, viz: those in La Porte and Bristol. A Church, it is believed, will soon be erected at Fort Wayne.

The congregations at the following places are without stated ministrations: Crawfordsville, Delphi, Evansville, Fort Wayne, Lawrenceburg, Logansport, Vincennes, Bloomfield, New-Harmony, and Peru.

But one parish in the Diocese (St. John's, La Fayette) is sufficiently strong, in a pecuniary point of view, to support a Clergyman without assistance from the Board of Missions.

On the whole, the Diocese is in an extremely feeble condition, calling for the fervent and continued prayers of the Members of the Church at large, and for more liberal contributions than have yet been bestowed from those who, in more prosperous sections, are enjoying the privileges vouchsafed by a merciful Providence.

ILLINOIS.—The Church in Illinois has abundant cause of thankfulness to the Great Head of the Church for the many blessings bestowed upon her during the three years last past. The number of Clergy belonging to the Diocese is twenty-three, one having been ordained since the statistics in June last. Of these, all are actively engaged in parochial duty.

The present number of Candidates for Orders is five. Nine have been admitted to the Order of Deacons, and three to that of Priests.

The number of Baptisms is four hundred and ninety-six; Confirmations, one hundred and twenty-nine. Number of Communicants is nine hundred and seventy-three.

The increase in the number of Clergy, since last General Convention, is seven. The increase in the number of Communicants is two hundred and sixty-three.

The number of Confirmations have been limited, in consequence of the inability of the Bishop to reach the more distant parishes—his bodily infirmities compelling him to restrict his visitations to those parishes which are in his immediate vicinity, or upon the water courses.

During the past year a charter has been procured from the Legislature incorporating Jubilee College, liberal in its provisions, and in accordance with the rules of the Church. Ten young men have here received their Theological training and been ordained, eight of whom are now laboring in the Diocese. Vacant parishes, 8.

[To be continued.]

Miscellaneous.

From the Gospel Narrative of our Lord's Passion, by the Rev. Isaac Williams, B. D.

THE CONDEMNATION.

THE LORD LOOKING ON ST. PETER.

But though St. Peter had forgotten his Lord and Master, his Lord had not forgotten him. For we read that "*immediately* (Matt. Luke, John) *while he was yet speaking*" (Luke) in this strong manner, '*the cock crew* (Matt. Mark, Luke, John) *a second time,* (Mark,) *and*" at the sound, "*the Lord turned and looked on Peter.*" (Luke.) Although Peter had secluded himself in the dark, and thought that as he sat there no eye beheld him, yet there was One in the light to whom his eyes could not but unconsciously turn; Who in His Divine Spirit and affectionate care still saw and heard him, though afar off: and Whom, as He stood in the light at the upper end of the hall, a prisoner bound and beaten among His enemies, Peter, as he sat below, could not but distinctly behold, though at a distance. What was expressed in that look of our blessed Saviour, thought of man cannot conceive, and words cannot utter. That it spoke of all that had passed in our Lord's long intimacy with St. Peter, and especially the conversation of that night, and that it derived a peculiar force and meaning from the indignities which our Lord was suffering; and that at such a time His own favored disciple should deny Him; that it seemed to say to him, "all this ignominy and oppression I could have endured, and do endure in silent patience, but this hath grieved Me more than they:" that it implied something of this we may well suppose, but what more we cannot tell. The conciseness and sublimity with which it is mentioned, resembles the account in Genesis of His Word being spoken, at which the world was created. The Lord looked—the spell of Satan was dissolved. The Lord looked—and the darkness of death was fled, and light filled his mind. The thought of our Lord's Divinity, which he had believed, but had forgotten, now rushed afresh on St. Peter's mind. "*And Peter remembered the word* (Matt. Mark, Luke) *of the Lord,* (Luke,) *which Jesus had spoken unto him,* (Matt. Mark,) *how He said unto him,* (Luke,) *Before the cock crow thou shalt deny Me thrice.* (Matt. Mark, Luke.) *And Peter*" (Luke) immediately rose up and "*went out,* (Matt. Luke,) *and when he thought thereon,* (Mark,) *he wept* (Matt. Mark, Luke) *bitterly.*" (Matt. Luke.) In the darkness and silence of the night his eyes were opened to all that had passed, and "he wept bitterly." They were partly perhaps human tears, for having deserted the Friend he loved; and partly those of a still deeper remorse for having offended his God. Here is the beginning of repentance as a pattern to us all, and to be continually renewed; to behold Christ's eye upon us, to retire from the occasions of sin, in solitude and stillness of night, to weep, and to think over and remember Christ's words. It is reported, though I know not on what authority, but said to be that of Clemens Romanus, that St. Peter so deeply repented, that all his life long, whenever he heard the cock crow, he fell on his knees and wept, and prayed for pardon.

The Lord looked on Peter, and he repented: herein is showed that man, even in his best estate, is altogether vanity, that none doeth good, no not one; for Satan had desired to have them all, and he had gotten the chief of Apostles into his net, and was weaving his meshes more and more around his victim: as far as human nature went, he was utterly overtaken and fallen. "But I have prayed for thee," said our Lord; and this His prayer broke the bonds of the enemy, and let the captive go free. It was that prayer of Christ, and the efficacy of that prayer, which was shown in this look. It was not Peter, but the look and prayer of Christ which overcame. It was not their own arm that helped them, "but the light of Thy countenance, because Thou hadst a favor unto them."

"And Peter remembered the word of the Lord." Here we have a strong instance of the purpose of prophecy, that it is not for us to notice the fulfilment of it beforehand, but that when it is fulfilled it may be to us an indication and assurance of God—when the cock crew then the Lord turned and looked on Peter;—when it came to pass then we notice the eye and the hand of God.

The Lord's turning and looking on St. Peter, upon the perpetration of his crime, is also analogous to His usual dealings with mankind. Inasmuch as He is the "Light that lighteth every one," this might be expected: it is not under the influence of temptation, of passion, or fear, but when the evil is done, that the eye of God breaks upon the soul. Not only with the wicked but with good men this is the case: their want of faith then appears when they have denied their Lord, and this it is that recalls them to God and themselves: whether it is the eye of Christ, or His supporting hand, which in like manner on another occasion when Peter began to sink, seized hold of and supported him, saying, "O thou of little faith, wherefore didst thou doubt?" Often, too, thus it is in some trifling external circumstance that we see Christ's eye upon us, and repent. The Lord could now no more speak to Him by His encouraging and divinely consoling voice as He had done in the garden, but "His look," as St. Chrysostom says, "was now instead of His voice;"—thus ever, in His mindful and watchful compassion, does He find some way to speak to us. At one time His voice, at another His look, at another His hand, supports His failing Church, when slumbering in temptation, or sore beset by her foes, or walking on the sea of danger. Happy he who is recalled to Christ, and to himself, and immediately retires from the world to weep and pray.

Here, moreover, in the case of St. Peter, we have a remarkable instance of what Scripture mentions, a state of mind in which the ears cannot hear, nor the heart understand. For the memory of our Lord's prediction seems quite to have passed from St. Peter's mind, nor did he notice the cock-crowing which he heard. The light within him had for a time become darkened. It was the hour of darkness in more senses than one, the powers of darkness were let loose, and like clouds they had obscured his soul, till the countenance of our Lord, like the sun, dissipated those clouds, or made them to fall in tears of repentance, and the light was again rekindled within him.

"Behold," says St. Austin, "the prediction of the Physician is fulfilled, the presumption of the sick man convicted. It is not as he said, I will lay down my life for Thee; but it is as the other had foretold, Thou shalt deny Me thrice." "Admire," says St. Chrysostom, "the care of the Master, in that when He was bound, He was so mindful of His disciple, and by beckoning to him brought him to tears." "For Him to look," says Bede, "is to have pity, for the mercy of God is not only necessary upon repentance, but in order that repentance may take place." "But his tears," adds St. Chrysostom, "were not on account of himself, but because he had denied Him whom he loved, which to him was more painful than any punishment." "Happy, O holy Apostle," exclaims St. Leo, "were thy tears, which had the power of holy Baptism to wash away the guilt of thy denial. For the right hand of the Lord Jesus Christ was present with thee, which checked thee in falling before thou was deceived, and in the very crisis of thy fall thou receivedst firmness to stand. Soon therefore did Peter return to his stability as one receiving courage, that he who had been so terrified then in the time of Christ's passion, in his own sufferings hereafter might not fear, but stedfastly endure."* And St. Ambrose, "Blessed the tears which wash away guilt! They at length mourn on whom Jesus looks. Peter denied the first time, and wept not, because the Lord looked not on him. He denied a second time, and wept not, for as yet the Lord had not looked on Him. He denied also a third time, Jesus looked on him, and he wept most bitterly. Lord Jesu, look on us, that we may know how to weep for our sin, and wash out the guilt! Hence also the failing of the Saints is profitable. The denial of Peter hath not at all injured me: his repentance hath profited me."

"O Jesus, look upon me with the same eye of compassion, whenever I shall do amiss, that I may see my fault, and forthwith return to my duty:—let this instance of Thy mercy be our comfort, since so great and repeated a crime did not exclude this penitent from Thy mercy; but let not this make us fearless of offending Thee, lest we never repent."†

* Serm. de Passione.

THE CRUCIFIXION.

THE GARMENTS.

We come now to stand among the spectators, on Mount Calvary, not idly to gaze, but to adore therein the awful Presence of God. And here a variety of circumstances occur, such as would naturally happen among the actors and spectators of such a scene; such as human motive, or fortuitous incident, might give rise to; whether it be from the exultations of gratified malice, or from wanton cruelty, or the customary proceedings of such an execution, or from the reverence and sympathy of friends. But when we discern therein God's presence, all things are changed, every word and action is weighed in the balances of God's sanctuary. For the case is, in fact, nothing else but that the Word of God had gone forth in prophecy, and that all events, though the actors in them thought not and knew not of it, were arranging and marshalling themselves in order, and coming forth at the fiat of God's Almighty Word. For, as not a sparrow falleth to the ground, nor a hair from the head, without His knowledge, much more was every incident regulated by Almighty Wisdom, and recorded with Divine purpose, respecting the death of His own Son. As He had expressly prescribed circumstances apparently most trivial in all those forms of ceremonial Worship which attended on the legal sacrifices, which were but the shadows of this Great Sacrifice; much more hath He ordained with infinite care, and in infinite wisdom, every word that should be spoken, every act that should be done in the immediate presence and offering up of Jesus Christ. And, as we reverently suppose, that all things going before, and prophetic words spoken, had an eye to this Great Sacrifice; so also may we venture to conclude that these things, which now occurred, were full of Divine import, with regard to things that were to come. Every thing is mysterious in this season of mysteries; every thing becomes Divine that approaches the Cross, and partakes of its Heavenly radiance. It was that radiance that lighted all things before, and which shall light up all things hereafter. And what there occurs, with regard to Christ's natural Body, may prefigure what shall occur with regard to His spiritual Body, the Church.

First of all, the soldiers,—as soon as they had stripped our blessed Lord of His garments, and had suspended Him naked on the Cross,—began to divide among themselves what was their customary perquisite upon such an execution, the garment which the Holy Jesus had worn. He, like Joseph, was about to flee from this evil and adulterous world, and leave His garment in its hands. St. Chrysostom supposes that this circumstance of their sharing His garments between them was, of itself,‡ "a mark of peculiar humiliation and abjectness, as done to the very vilest of men; for we do not read of any thing of the kind being done in the case of the thieves; but only to those who were so abject as to have nothing else to be divided." And, indeed, He has no earthly riches, but these poor garments, they are all He has; and even these He gives to others, and parts with them before His death, that He may die in utter nakedness and shame. He gave clothing to Adam, to cover his shame; and now takes on Himself the shame and nakedness of Adam. But those garments which He gave Adam, and these which He now bequeaths to the soldiers, are but the types of those Spiritual gifts, and that Spiritual clothing, which he has left to us, who are transgressors like Adam; who are His enemies, like the soldiers. "Such as the first man was," says St. Ambrose, "when he dwelt in Paradise; such was the Second, when He entered thither." And St. Athanasius with great beauty,§ "He laid aside His garments: for it was meet, that in leading men into Paradise, He should unclothe Himself of those garments which Adam received when he was cast out of Paradise. For when Adam sinned, and was thereafter to die, he received coats of skins, which were made of dead animals, and were symbols of the dying which had come upon him on account of sin. But the Lord, in taking upon Himself all things for our sakes, clothed Himself with these, in order that He might also strip Himself of the same, and instead of these might clothe us with life and immortality."

These Divine garments, from the very hem of which "virtue went forth and healed them all," we may well suppose were, of all things that hand of man had ever framed, the most worthy of being expressly spoken of by all of the four Evangelists, and by the Prophet beforehand. And so it is. For we read "*when they had crucified Him* (Matt. Mark) *they divided among themselves His garments,* (Matt. Mark, Luke,) *casting lots* (Matt. Mark, Luke) *upon them, what each one should take.* (Mark.) *So that that which was spoken by the prophet* (Matt.) *and the Scripture* (John) *might be fulfilled,* (Matt. John,) *which saith,* (John,) in the twenty-second Psalm, "*They parted My garments among them, and cast lots upon my vesture.*" (Matt. John.) Now from the account in St. Matthew alone we might have had some difficulty in ascertaining how both parts of this prophecy were fulfilled; for the prophecy speaks of two things, the dividing His garments, and also at the same time the casting lots for His vesture. Or some might have imagined that the prophecy only spoke in a general manner, and that a close accuracy of expression was not to be looked for; or that the casting the lots merely referred to the division of the garments, according as St. Mark's account mentions that it took place, for each, it seems, took his own part by lot. We have therefore great reason to be thankful that the last Evangelist has supplied us with these particulars. Every thing the beloved disciple speaks is so full of Divinity, that it may well arrest our devoutest contemplations. "*The soldiers therefore,*" he says, "*when they crucified Jesus, took His garments, and made four divisions, to each soldier a part.*" The soldiers being evidently from this circumstance four in number. "*And*" they took "*also His coat,*" or linen garment: "*now His coat was without seam, being woven from the top throughout the whole. They said therefore one to another, Let us not divide it, but let us cast lots for it, whose it shall be. These things therefore the soldiers did.*" (John.) The very nature of the garment implies, as St. Chrysostom observes, its meanness, for he says that in Palestine they were usually made of two parts. And, indeed, if they are right in their interpretation, who consider the coat of Joseph to have been of many parts or colors, then it would be the contrast to that of our Lord; if Joseph's, for its costliness, was of many colors, our Lords, from its meanness, of one piece, "without seam." For the types of our Lord were, in many respects, "all glorious" without; but He Himself and His Church was more especially "all glorious" within. At all events, this His garment was doubtless of a mean quality, and their casting lots for it was probably in a kind of mockery and derision, as for a thing so vile, and yet the garment of a King.

Now when our Lord was on earth many, no doubt, thronged Him, and touched His clothes, but received no benefit therefrom, because they did it without faith and reverence: but those who did so in faith and fear, as it is said, "in fear and trembling," received inconceivable blessing.—With the same spirit of meekness may we approach this subject. That this "coat without seam" or division, "woven from the top throughout," signifies the one Holy Catholic Church, is generally allowed by all, and has been ever held of old to be the case. And this is according to the analogy of Scripture, which we before alluded to, when we observed that the rending of the Chief Priest's robe signified the rending of the Jewish Church: but here it may be observed, that it is not the external robe, as in the Jewish High Priest, but the inner garment of Christ, His Church being one in spiritual and internal union.

Thus St. Cyprian explains it in that well-known passage, in his treatise on the unity of the Church, wherein he says—that "in the sacrament and sign of His garment, Christ has declared the unity of His Church." It is woven from the top throughout. "That vesture," he says, "betokened unity, descending from above, coming, that is, from Heaven and from the Father, which might not be rent in any wise by the receiver or possessor, but which preserved a coherence at once entire, substantial, and inseparable. He cannot possess Christ's vesture, who rends and divides Christ's Church." And after speaking of the garment rent by the prophet Ahijah, signifying that the kingdom should be rent, he adds, "But in truth, because Christ's people cannot be divided, His coat woven throughout and of one piece was not divided by those whom it fell to; entire, united, knit together, it shows the compact union of us, the people who have put on Christ."‖ And St. Augustine differs not from this in taking it for the unity and charity of the Church, being without seam, and coming entire to one person.—Therefore indeed is the Church called Catholic, as being one throughout the whole from the top, though divided into various parts of the world: as the Apostles, though twelve, were but one, for what they did is said to be done by Christ Himself, and He is One; One in Twelve. "And therefore it is," says St. Austin, "that Christ, when speaking to all, yet speaks unto Peter in the singular number; 'I give unto thee the keys of the kingdom of Heaven.'"¶

But St. Chrysostom observes, that some consider it to imply "the Divinity of our Lord, which cometh down from above, and therefore is that robe which could not be divided or rent. He could not, as mere man, be destroyed by death." And St. Athanasius** explains the robe, woven from the top throughout, as signifying that "He who was clothed therewith was not of earth, but the Word which had come from above, and therefore not divisible, but the undivisible Word of the Father." And again he says, "the Gospel remains undivided while the shadows are divided, the veils of the Jewish Temple. But this," he says, "was preserved entire by the power of Him who was on the Cross." But St. Cyril of Alexandria says it may be considered as signifying "the sacred Body of the Lord, which was not formed in the natural way, but by the Holy Spirit coming from above." And Theophylact also takes the same view, that it may be thus "considered as the most holy Body of the Lord, formed by the Power of the Holy Spirit from above, and the Power of the Most High."

But what is very remarkable is, that in this great variety of interpretation, there exists, notwithstanding, a great harmony and consistency. For they who say that it signifies our Lord's Divine Nature, agree with those who consider it as His human Body, inasmuch as both are inseparably united together; and they who express these two opinions, yet both thus interpret it as of His coming from above. And they, again, who consider this robe to represent the Church, harmonize with these, because the Church is the Spiritual Body of the Lord. Nor would they differ from this who consider it may be interpreted as meaning the unity of the Church, or that love on which its well-being and life depend. Nor would this be at variance with the first and highest signification of our Lord's Divinity, for God is Love, and Christ is God: and Love and Unity is the very condition of Christ's Presence in His Church. The Church is His own Body: He is Love: and His Church is Love.

And thus considering the garment without seam as the Unity of the Church, we shall, without difficulty, admit St. Augustine's interpretation,†† that the four divisions of the other garments signify the four quarters of the globe, the north, south, east, and west, over which the Church will be extended; for, as he says, at the end of the world the Angels "shall gather his elect from the four winds."‡‡ Or, perhaps, we might venture to suppose that the four quarters of the world would be the four soldiers which divided these gifts among themselves. Of the divided garments St. Athanasius says, that "these were divisible and separated into four parts, because He carried them for the sins of the whole world, which is divisible into four parts, the east, west, north, and south; and looking upon Him as being clothed with these St. John says, 'Behold the Lamb of God that taketh away the sins of the world.'" And this also is compatible with what we quoted before from the same writer, who explains the garments, as representing those skins with which Adam was clothed, in sign of our mortification, or of our dying on account of sin.

But St. Ambrose,§§ in speaking of the four soldiers, says, "They may, perhaps, be a type of the four Evangelists, who wrote up the title which all may read." And when we consider that the number of four Evangelists has been thought to be some adaptation to the four parts of the world, there may be some secret harmony in all these, as relative, in some way, to the four divisions. And with regard to the Gospels themselves, it is remarkable how the type applies. For though the Gospels are four, yet the Gospel itself is but one; perfect, entire, indivisible: this is the inner garment, the outer garments are the four. This oneness arises from the very nature of what is Divine, as division arises from the imperfection of man. For as the Church is one, so there is "one Body and one Spirit;—one Lord, one Faith, one Baptism;—one God and Father of all;"‖‖—and so also one Gospel;—one in four: one of God, four men bearing the same: the Divine indivisible; the human devisible. And indeed the Gospel may well be considered as the clothing of Christ; as Origen considers it in his Commentary on the Transfiguration. For on that occasion it was, as one might well suppose, this very same raiment of Christ, of which He is stripped in death, which became "white and glistering, so as no fuller on earth could whiten it."¶¶ So are these Gospels, when illuminated by the Holy Spirit, though written by human hands, and clothing the body of Christ, describing His human actions, yet radiant with Divinity.

Or again, from considering the one undivided robe as love and charity, that very bond of peace, which preserves the One Holy Catholic Church in unity, we are led on to consider the other garments as those diversities of gifts* of which St. Paul speaks when he is proceeding to speak of charity. For if the undivided robe is the Body of Christ, so St. Paul describes these diversities of gifts as representing the various limbs of the one Body, which is Christ. There is but one Spirit, one inner garment of the soul, which is love; "above all things," or "over all things," "put on charity, which is the bond of perfectness." This alone will not fail, being alone imperishable, but will cover us on that day from a multitude of sins, being Christ's own Divine robe. And therefore to "put on charity," and to "put on Christ," is one and the same thing. Nor is the interpretation of St. Jerome at variance with this, for he says, that the garments are the Commandments, by which Christ's Body, the Church, is covered; and the vesture is peace or unity.

But these great and Divine gifts, represented by the raiment of Christ, were shared and divided not by good and friendly men, but by the cruel soldiers who slew Him; and so likewise, as we said before, we sinners of the Gentiles were the cause of His death; and wo be to us if we do not wrap around us His garment. This is what He has left below, Spiritual gifts for us to share, and His raiment of Evangelical righteousness; not by works which we have done, nor from any choice of our own, but, as it were, by "lot," the inheritance given us by the election of God. "It is granted," says Augustine, "not to the merits or person of individuals, but by the secret judgment of God." And St. Athanasius, "they cast lots for His vesture, and He suffereth and alloweth this, that Christ may become our inheritance;" as the Psalmist saith, "the Lord Himself is the portion of my inheritance and of my cup. Thou shalt maintain my lot."† Thus was Christ unclothed, that we might be clothed by Him. He has gone away, but left His clothing; left His Church, wherewith we by Him may be clothed, and put on that wedding garment, which is Divine love. For many are the diversities of gifts, but beneath all, and above all, and more excellent than all, is charity.

† Bp. Wilson.
‡ Hom. lxxxviii.
§ Serm. de Pass. et Cruce Dom.

‖ Lib. de Unit. Eccles. Tr. v. 6.
¶ Matt. xvi. 19. In Johan. Evang. Tract. cxviii.
** De Pass. et Cruce Domini.
†† St. Augustine's words are, "Quadripartita vestis Domini Jesu Christi, quadripartitam figuravit ejus Ecclesiam, toto scilicet, qui quatuor partibus constat, terrarum orbe diffusam, et omnibus eisdem partibus æqualiter, id est concorditer, distributam."—In Joan. Tract. cxviii. 4.
‡‡ Matt. xxiv. 31.
§§ Expos. in Luc. lib. x. 115.
‖‖ Eph. iv. 4. 6.
¶¶ Mark ix. 3.
* 1 Cor. xii. 4.
† De Pass. et Cruc. Dom. Ps. xvi. 6.

From the Missionary.

FLOWERS OF THE CHURCH.

THE VIOLET.*—*Viola Odorata.*

Who always with thee, by the way-side, met,
First called thee Violet:†
—A name, that many now who utter it,
Forget to think, how fit!

Men love to picture thee, in coolest shade,
Of the deep forest-glade;
Or, watching, o'er the brink of lakelet clear,
The sunbeams dancing there.

But, fondest lesson, dost thou teach me, yet,
O way-side Violet,—
Preserving all thy hues, and sweets, and trust,
'Mid the world's travel-dust.

Be mine—not only in calm, safe retreat,
Away from trampling feet;
But, on life's road, the lowliest, trustful, true
Like thee, to smile there, too?

* As if, WAY-LING.
† *Viola* sic nominatur, quia secus *viam* florere amat. Vox Græca, ἴον, quæ violam vult, eadem ratione usurpatur.

THE SON OF A KING.

From the Lost Inheritance, by Prof. Sewell, in "The Sketches," just published by the Messrs. Appleton.

I entered the cottage. It was small, with a low whitewashed ceiling, scantily furnished, but singularly neat. And a ray of light striking through the lattice, fell on old Richard's venerable face, as he sat in his high-backed wicker chair, his Bible on a little table at his side, and his spectacles placed to keep the page open, where he was reading the first chapter of the Epistle to the Hebrews. I was wonderfully struck with the calm intelligence of his smooth broad forehead, thinly sprinkled with white hairs—his blue eye, clear, and vigorous, and cheerful—and the whole expression of his face, which, without exhibiting any refinement beyond his rank in life, bore on it the marks of that sobering, purifying, and elevating influence, which deep earnest piety exerts on the very poorest. Poor he evidently was, and the coarseness of his dress was made more striking by the soft delicate attire of my little friend Leonard, who in the bright cap and pelisse and cape in which I had seen him on the top of St Catherine's, was now standing at Old Richard's knee, looking up in his face with the same wistfulness, but with more of interest and pleasure, than he had showed in his conversation with his father. I made some excuse for entering the cottage, and taking care not to interrupt the child as he was talking, had soon the satisfaction of finding that my presence was scarcely noticed.

"And papa says I shall be a Lord," were the first words he uttered after my entrance. "What is a Lord?"

Old Richard stroked his hair affectionately.

"A Lord, my little gentleman, is a great person who has plenty of money and servants; and the Queen asks his advice, and he is allowed to wear a crown upon his head, and every body is full of respect to him."

"But I am only a little child," said Leonard. "Shall you ever be a Lord, Richard?"

The old man smiled and shook his head.

"But should you like to be a Lord?" repeated Leonard.

"I do not think I should, Master Leonard," said Richard. "And besides,"—and here he looked gravely and earnestly into the child's eye, as if to read his soul within,—"I am something greater than a Lord even now."

"You greater than a Lord?" asked the little fellow wonderingly. "Nurse said you were so poor, and she was so sorry for it. And she told me I might bring you what papa gave me, because the great ship was come home. She said you had nothing to eat; and I am so sorry; poor Richard?" And the child put out his arms to give the old man a kiss.

Richard's eye moistened as he took the beautiful little boy up in his arms, and after kissing his forehead, and giving him a blessing, seated him on his knees. "Master Leonard," he said, "if you will be kind and good to the poor, and say your prayers, and do what your papa and mamma tell you, one of these days you too will be more, much more than a Lord. You will be a Prince."

"A Prince?" asked Leonard. "But a Prince is the son of a King, is he not?"

"Yes," said Richard.

"And are you a Prince?" asked Leonard. The old man seemed awed with the question, and bowing his head reverently upon the child's neck, till his own gray hairs mingled with the boy's silky glossy curls he answered in a low voice, "Yes."

Leonard drew back partly as perplexed, and partly as if afraid, but the question arose again, "But a Prince is the son of a King, is he not? You are not the son of a King."

Once more the old man fixed on him that calm, deep, searching eye, and whispered, "I am."

The color came into the child's cheek, but from what emotion, whether wonder, or doubt, or surprise, or pleasure, or a feeling mixed of all, I could not decide. He sat silently for a minute, casting up only a side glance at the old man's tranquil face. At last he looked up more boldly, and said, "Why are you so poor, Richard? If I was a King I would give you so much money, and you should have such a nice house to live in, instead of this old cottage. Is it not very cold in winter? Nurse says the rain very often comes through the roof. Shall you ever go away?"

Richard's face assumed a grave but not a melancholy expression.

"Whenever," he said, "the good King who is my Father sends for me, then I shall go away."

"And where shall you live then?" asked the child. "Papa said that perhaps I should live at Carisbrooke Castle, with lords and ladies, and have horses and carriages, and beautiful clothes, and so many servants to wait on me. When I live there, Richard, will you come too? Do you know I should like to have some beautiful music there every day? I like music, do not you, Richard? Does it ever make you cry?"

"I do not know my dear," said the old man; "but sometimes when I have been at Church, when they were singing, it has made me think of the beautiful music which is heard where I long to go by and by: and then —." But the old man paused.

"And where is it?" asked the child. "Is it far off?"

"Yes, very far off."

"And does the King ever come to see you?" asked the child.

The old man's breath seemed almost choked with awe as he whispered, "Yes."

"And are you his heir?" asked Leonard gently, as if he partook of the awe expressed in the old man's face. "Papa says I am his heir, and am to have all he has got, all the money on board the great ship. What shall you have?"

Poor Richard's brow contracted as with pain. His eyes closed for a minute. And then he answered,

"Perhaps nothing, perhaps every thing."

Leonard saw that he was suffering, and put his hand up to Richard's face, and stroked it as if to sooth him.

"Poor Richard," he said; are you ill?"

But Richard recovered himself calmly, and answered gravely,

"My dear little master, when you become a man, if it should please God to spare your life, you will know how many things you have done wrong, how little you deserve kindness and fondness from any one, or to have any thing—much less the beautiful things which are inherited by the sons of a great King."

"But you are very good, Richard," said the child. "Nurse says you are so good, and never did any harm in your life."

The old man shook his head with a bitter smile.

"Once I was as young as you, Master Leonard. And if then the good King had sent to take me away, perhaps I should have been sure to have all the beautiful things which are given to his heirs and children. But since —," and he groaned deeply, and remained silent.

"O Master Leonard," he said at last, "mind what I tell you now: never do any thing that is wrong, and then you will not have to do what I have been doing all my life, endeavoring to recover a lost inheritance."

Advertisements.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.
No 15 Wall street.

Nett amount of accumulated premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

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May 22—tf

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY.—Office No. 11 Wall street—This Institution is distinguished by the following peculiarities:

1st. When the premium is over $50 annually, one fourth may be paid in cash, and three fourths in a secured note of 12 months, bearing six per cent. interest, or it may be paid half yearly, quarterly or monthly.

2d. Parties taking life policies and paying 50 per cent of premium in cash, and those taking policies for shorter periods and paying 60 per cent. in cash, may give their individual notes for the balance, if satisfactory to the officers. There is an annual dividend of profits to the insured

The business of the Company has been unparalleled during the time of its existence. To the 1st of August, 1847, (27 months,) 4160 policies had been issued, and after paying all losses and expenses, there remained nett capital of over $350,000. Statements of the business, and all other papers of the Company, may be had by applying at the office of the Company, No. 11 Wall street, New York

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Jos. L. Lord, Agent.
James Stewart, M.D., Medical Examiner, at the office daily from 2 to 3 o'clock
Valentine Mott, M.D.,
Jer. Van Rensselaer, M.D., Medical Board of Consultation.
December 4—tf

MARCH REPORT.—The Mutual Benefit Life Insurance Company, office 11 Wall street, issued during the month of March, 1848, 184 new policies, viz:

To Merchants and Traders,	65	To Ladies.	11
" Clerks,	12	" Agents	6
" Manufacturers,	17	" Students,	3
" Mechanics,	25	" Cashiers,	2
" Lawyers,	8	" Sea Capts & Mar'rs,	2
" Clergymen,	14	" Teachers,	4
" Physicians,	4	" Hotel Keepers,	2
" Farmers,	4	" Other occupations,	5
	149		35
			149

New policies issued in March, 1848, 184
New Policies issued since Jan. 1, 1848, (3 months,) 530

ROBERT L. PATTERSON, President.
BENJ C MILLER, Secretary.
JOS. L. LORD, Agent.
JAMES STEWART, M.D., Medical Examiner—at the office daily, from 2 to 3 o'clock.

N. B. That part of the Charter which limited it to 20 years, has been repealed; the Company now exists under a charter unlimited in its duration.
April 8—1m

D. D. LYON, Sexton of Trinity Church, and General Furnishing Undertaker, No. 44 Greenwich street, one door from Morris street—all orders left at his residence, at any hour, day or night, will be punctually attended to, No. 44 Greenwich street.
January 16—3mos

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THE subscriber having located himself at Buckram, Long Island, a few miles from the village of Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements, at a lower price than any other establishment in the United States. His long experience both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New York free of charge, and carefully pack ed for transportation. Orders addressed as above will meet with prompt attention.
October 30 tf HENRY PILCHER.